

THE CLERGY REVIEW

JULY, 1955

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THE CLERGY REVIEW

Editor:

THE RIGHT REV. MGR CANON G. D. SMITH, D.D., PH.D.

The Editor invites articles and other contributions likely to be of interest to the Clergy. In order that priests may pool their knowledge and experience readers are asked not only to propose for solution questions concerning theology (moral, pastoral, or dogmatic), canon law, liturgy and other departments of sacred science, but also to contribute to the Correspondence pages their views on the answers given to such questions or on any other matter that falls within the scope of THE CLERGY REVIEW.

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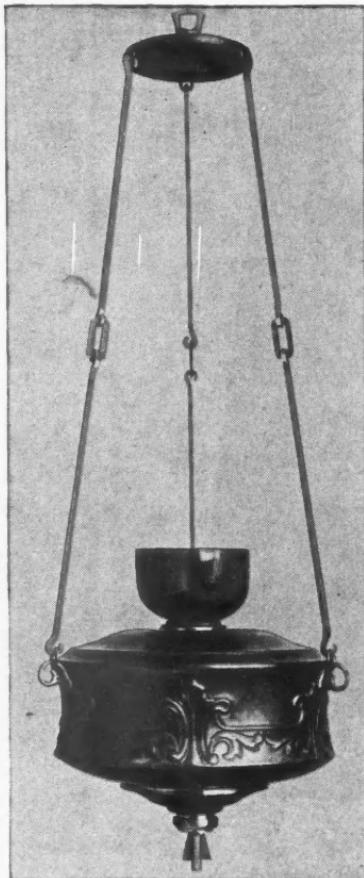
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The CLERGY REVIEW

NEW SERIES

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JULY 1955

THE SIMPLIFICATION OF THE RUBRICS OF THE ROMAN MISSAL AND BREVIARY

THE provisions of the general decree of the Congregation of Sacred Rites of 23 March 1955 for the simplification of the rubrics of the Roman Missal and Breviary¹ are more far-reaching than one would think on first reading them. Once they have become familiar, and the initial difficulty of making changes, so hard for some people, has been overcome, they will be warmly welcomed, not only by the clergy in general, but more especially by those who have to draw up *Ordos* and those whose task it is to solve rubrical conundrums.

The present reform of the rubrics, so long desired, is only partial and provisional; it is only an instalment of the complete reform of the Missal and Breviary promised by S Pius X some forty-three years ago, and is intended to give a temporary alleviation of the burden of unduly long Offices and over-complicated rubrics.

These affected the tranquillity of mind with which the Divine Office should be recited and liturgical functions carried out by priests "more and more burdened nowadays by the varied and ever-increasing tasks of the apostolate". Accordingly, the Pope—at the request of certain bishops—set up a special commission of experts to study the general reform of the Liturgy, and the recent decree is the first fruit of their labours. The task set them was to simplify the rubrics of the recitation of the Breviary and the celebration of Mass, while leaving intact the existing liturgical books until the more extensive reform is completed. In accomplishing this task the Commission had to simplify and abbreviate in accordance with certain principles, and taking into account the history of the development of the sacred rites and of the books in which they are enshrined.

The problem was that which faced those entrusted with the reform of the liturgical books in the days of S Pius V—when the

¹ THE CLERGY REVIEW, June 1955, p. 355.

present Roman Breviary was issued by the Holy See in 1568 and 1602—and in the time of S Pius X, who again reformed the Breviary and Missal by the famous Apostolic Constitution *Divino Afflatu* of 1 November 1911, and the Motu Proprio *Abhinc Duos Annos* of 23 October 1913. It was mainly a problem of the calendar of the liturgical year. The chief structure of this calendar, the *Proprium de Tempore* (the Sundays, weekdays and a few of the feasts of highest rank and great antiquity) which has remained almost unchanged from a very early period, had been overshadowed and partly displaced by the *Proprium Sanctorum* (the newer feasts of our Lord, the feasts of our Lady and of the angels and saints). This is constantly growing through the creation of new feasts to meet the needs of the age (e.g. the feast of Christ-King, that of St Joseph, the Workman) and by the canonization of new saints. There was also the constant pressure exercised to give certain feasts, local in character, a place in the calendar of the Universal Church, or to raise the rank of certain feasts that grew more popular. The result of all this was that the Offices of the Sunday and the weekday were celebrated with ever-decreasing frequency, and were in danger of being almost completely overshadowed or supplanted, and there was a disposition to add "trimmings" of various kinds to the liturgical texts. Both St Pius V and St Pius X tried to remedy this by restoring the pre-eminence of the Sunday Offices, and encouraging the greater use of the ferial ones, and also by insistence on the principle that the Offices of the Church are essentially choral, the sung Office and Mass being the ideal.

The recent reform—which is wholly concerned with rubrics, and does not touch existing texts—is based on the same principles: the pre-eminence of the Sunday and weekday and the desirability of the sung liturgy. Accordingly: (i) thirteen Sundays are now of the rite of a double of the first class and take precedence of all feasts (II, 3)¹; while all other Sundays are now of double rite (II, 5);² (ii) the number of ferial offices is increased, either as obligatory offices (III, 14, 15, 17, 18) or at choice (II, 22), and the status of certain ferias has been raised, since their offices now exclude low votive masses or low daily

¹ The references are to the sections of the new decree.

² But in the Office the antiphons are not to be doubled for the present (II, 5).

Requiem Masses (II, 14, 15, 17); (iii) sung Masses have special privileges (II, 14, 15, 17; V, 2, 4).

The decree opens with certain general rules and principles that govern its correct interpretation: (i) its prescriptions concern the Roman rite and whatever is not expressly mentioned remains unchanged; (ii) the word "calendar" applies both to that of the Universal Church and that of any particular church (e.g. a diocesan or religious order calendar); (iii) the rules apply to both the public and private recitation of the Office, unless the contrary is expressly stated; (iv) all special indults and all customs (even those meriting special mention) which are contrary to the new rubrics, are considered expressly revoked.

Title II concerns changes in the calendar. The most general is that the rite of semi-double is suppressed, Offices hitherto celebrated under this rite will in future be celebrated under simple rite (II, 1, 2); feasts of saints that were semi-doubles (there are forty-two of them in the general calendar) become simples, and those hitherto of simple rite (they number twenty-six) will be only commemorated and no longer have a historical lesson at Matins (II, 20, 21).

Since the main purpose of the new decree is to simplify the existing rubrics its contents can best be summarized by listing briefly the main provisions that do this:

CHANGES IN THE MASS

- (1) The Office and Mass of an impeded Sunday are no longer anticipated or resumed (II, 6).
- (2) There are now only two privileged vigils (those of Christmas and Pentecost), and five common ones (Ascension, Assumption, S John Baptist, SS Peter and Paul and S Lawrence) (II, 9). If these latter fall on a Sunday they are no longer anticipated, but omitted (II, 10).
- (3) All octaves—except three (Christmas, Easter and Pentecost)—are abolished. The days within the Christmas octave are raised to double rite (this really changes only the rite of 30 December) and are celebrated as at present (II, 13). The

octaves of Easter and Pentecost, the two principal feasts of the year, are now fully celebrated, each day being of double rite, taking precedence of all feasts, and excluding all commemorations (II, 11). There is a special arrangement for the periods 2-5 January, 7-12 January, and the days between Ascension Day and the vigil of Pentecost. They have a ferial Office of simple rite derived from the Office of the day and that of the preceding feast (Circumcision, Epiphany and Ascension) and the Mass of the respective feast is repeated (II, 14, 15, 17). The days within the suppressed octaves of Corpus Christi and the Sacred Heart become ordinary ferias (II, 18), while the Office of the Sundays that used to fall within these octaves remains as at present (II, 19).

(4) Title III deals with commemorations, and here there is great simplification and the rules apply to both the Office and Mass:

(a) Certain commemorations are never to be omitted¹ and have absolute precedence, i.e. the commemoration of any Sunday, a feast of the first class, a greater feria² (III, 2).

(b) Other commemorations are so admitted that the total number of prayers must never exceed three (III, 3) and are thus arranged: (i) no commemoration (except, of course, an imperative one) on a Sunday or feast of the first class, on a privileged feria or vigil, or in any sung or solemn votive Mass; (ii) one (extra) commemoration only, on a feast of the second class or on any of the other Sundays; (iii) on any other day at most two commemorations (and this only when there is not an imperative commemoration) (III, 4). Thus the general rule is maintained that the number of prayers never exceeds three.

(5) A prayer ordered by the Bishop *simpliciter* (i.e. not for a grave cause) is omitted not only on greater Sundays, on first and second class feasts, privileged ferias and vigils as hitherto, but is also omitted on any Sunday or in any sung Mass, and, of course (in accordance with the general rule), whenever the prayers prescribed by the rubrics already number three (V, 4).

(6) In addition, the common commemorations (hitherto added, normally, in a Mass of semi-double or simple rite) are

¹ Called in this article "imperative" commemorations.

² Greater Litanies are now included, but not Rogation Monday.

suppressed (V, 1), and so is the prayer *Fidelium*, hitherto prescribed on certain days (V, 3).

(7) The Nicence Creed is now said only on a Sunday, a first class feast,¹ any feast of our Lord or our Lady, the birthday² feasts of the Apostles and Evangelists, and on the feast of a doctor of the Universal Church. It will be sung also in any sung solemn votive Mass (V, 7). A commemoration occurring in the Mass no longer affects the Creed (XII, 5b).

(8) The rules for the choice of a Preface, hitherto highly complicated, are reduced to one simple rule: the proper Preface (if there is one), otherwise a seasonal Preface (in Lent or Paschaltide), otherwise the Common Preface (V, 8). A commemoration in the Mass no longer affects the choice of a Preface (III, 5).

(9) In any Mass the last Gospel will be always that of S John, except at the third Mass on Christmas Day (when this pericope is the first Gospel) and "in the Mass of Palm Sunday" (V, 9). It would seem that this last rule should read "in a private Mass on Palm Sunday", because when the blessing of palms, etc., takes place, the special Gospel which relates the events of the Day (Mat. xxi, 1-9) is sung or said at the blessing.³

CHANGES IN THE OFFICE

Title IV is concerned with changes in the Breviary. The main ones are these:

(1) Pater, Ave and (for Matins, Prime and Compline) Creed no longer precede or follow any Hour of the Office (IV, 1, 2, 3).

(2) The daily Office is concluded by reciting once (only) the anthem of our Lady after Compline with the verse *Divinum auxilium*. The prayer *Sacrosanctae* is suppressed, but the pardon of faults in the recitation of the Office granted by Pope Leo X and the indulgences attached to this prayer are transferred to the anthem (IV, 4).

¹ Hence it will now be said on the feast of S John Baptist.

² Not, therefore, on such a feast as 6 May.

³ The changes given above under 1, 2, 3 affect the calendar; the rest (4-9) affect the rite of the Mass.

(3) The third line of the first stanza of *Iste Confessor* is to be always *Meruit sumpremos* (IV, 5).

(4) The dominical *Preces* are suppressed (they were, in any case, only an abbreviated form of the ferial *Preces*), and the ferial *Preces* are to be said in future only at Vespers and Lauds of the ferial Office of the Wednesdays and Fridays of Advent and Lent (including Passiontide), and the three September Quarter Tense days (IV, 7, 8).

(5) The Suffrage of the Saints and the Commemoration of the Cross are suppressed, and the Athanasian Creed is in future to be recited only on the feast of the Most Holy Trinity (IV, 9, 10).

(6) Only feasts of the first and second class and Sundays will have First Vespers (even commemorated) (IV, 11).

(7) For the (4) Small Hours on feasts of the second class or double feasts of our Lord and our Lady, psalms of the current feria replace those of Sunday, but for Compline the Sunday psalms remain (IV, 11, b).

(8) If Lessons of Scripture occurring cannot be said on the day to which they belong they are omitted, not resumed (even if their are *initia*) (IV, 13).

From this list of changes it will be seen that while their primary purpose is the simplification of the calendar and of the rite of the Office and Mass, the result has been a definite abbreviation of both. The Office is shortened by the more frequent occurrence of ferial Offices and of festal Offices of simple rite (with three instead of nine-lessons, and, normally no *Preces*, no Suffrage, etc.), and by the omission of prayers before and after each Hour. The rite of the Mass is abbreviated by the abolition of common commemorations, and the marked limitation of the number of special commemorations and *orationes imperatae*, and by the less frequent recitation of the Creed.

A pleasing feature of the new rubrics is the introduction of the element of choice. Thus during Lent, when there is a feast not of the first or second class, the Mass¹ and the Office (for private recitation) may be either of the feast or of the feria (II, 22); at a votive Requiem Mass when not sung three prayers may

¹ The choice already existed for the Mass since the reform of S Pius X.

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be said; *Dies Irae* may be omitted at all Requiem Masses except at a funeral Mass when the body is present (physically or morally) and at the principal (or the first) Mass on 2 November (V, 2, 6); on ferias throughout the year, if a commemoration of a saint is to be made, the Mass may be either of the feria, or of the saint (V, 5).

The changes introduced by the decree of 23 March come into force on 1 January 1956. From that date they will not be optional, like the use of the new Psalter or the new rite of Easter Eve, but obligatory. They involve no change whatever in the actual *text* of the present Breviary and Missal. Indeed publishers of these books are not allowed to make any changes even in new editions, they may only add a supplement embodying the new rubrics. That no change may be made in even future editions of the liturgical books until authorized by the Holy See is stated in the decree and repeated in a statement made by S.R.C. which appeared in the *Osservatore Romano* of 25 April. In addition, Archbishop Carinci, Secretary of S.R.C., in a communication to the *Osservatore Romano* of 4 May pointed out that the complete reform of the Missal and Breviary [so long expected and desired], is not imminent and will require several years yet to accomplish, and that the existing or even future editions of these books must remain unchanged. This ordinance is, of course, to prevent the existing editions of the Breviary and Missal becoming, for a long time to come, out of date, thus causing loss to their owners and to publishers and booksellers.

J. B. O'CONNELL

THE OLD ORDO CHANGETH

(A LITURGICAL QUIZ)

SO the *ordo recitandi* is to be simplified. Before we have all forgotten how complicated it used to be, let me hasten to inflict on my brethren an intelligence test which I have long had in pickle for them, based on "the hardness of the rule called the Pie". Let it, please, be clearly understood:

- (i) That I am not offering any prizes; nor is the Editor.
- (ii) That if, in spite of this discouragement, readers want to send in solutions, they should be sent to the Editor, not to me.
- (iii) That no private correspondence on the subject will receive (from me, at least) any acknowledgement.

The answers will be published in the August number of the REVIEW.

1. There is one particular week-day on which one particular psalm is said all the year round, without fail. Which day, and which psalm?
2. In what respect is the feast of St Valentine unique in the calendar of the universal Church?
3. In what circumstances does a priest celebrate Mass on four successive days without using the same preface twice? (Votives and black Masses barred.)
4. What is peculiar about the hymn of Friday Lauds?
5. On certain feasts (e.g. Holy Women, Evangelists, etc.) the lessons of the first nocturn also form, deliberately, the epistle at Mass. On what day can the same thing happen accidentally, and in what circumstances?
6. When do we say Alleluias in the responsories of the other lesser hours, but not at Prime or at Compline?
7. In what circumstances, and in what country, may a priest find himself saying the office of one Doctor, and commemorating another? (Not counting first vespers of St Basil.)
8. What is liturgically wrong with the Mass of the Seven Dolours, and with that of St Ignatius Loyola?
9. When does the recitation of the Divine Office involve saying three Amens running?
10. What distinguishes the Psalms on the feasts of St Agatha and St Agnes from those of other Virgin Martyrs?
11. On what day of the year is the collect of the feast said at Compline?
12. Compline on Whitsunday differs from Compline on Low Sunday by one word. Which?

R. A. KNOX

THE ORIGIN AND MEANING OF LOGOS IN THE PROLOGUE OF ST JOHN

CHRIST our Lord says in St John's gospel: "I am the way, the truth and the life", "I am the resurrection and the life", "I am the light of the world", "I am the bread of life"¹; but He does not say: "I am the Word of God". This last title is, therefore, in all probability to be classified with others such as "image of the Father", "brightness of his glory" and "figure of his substance",² not learnt from the preaching of Christ, but used by the Apostles in their efforts to express in words, for themselves and for their hearers, who Christ was. At some time or another, perhaps long before the composition of the gospel, the title "Word of God" presented itself to the mind of St John as a suitable appellation for his Master. How did this come about? There are several plausible explanations, between which it is not easy to choose.

I

First, the suitability of the title *Logos* ("Word") may have been suggested to St John by his reading of the Old Testament. There are, for example, several passages where the works of God are attributed to his "word"—e.g. in the Psalms: "By the word of the Lord the heavens were established", and "He sent his word and healed them",³ or in the Book of Wisdom, where the author prays as follows: "God of my fathers and Lord of mercy, who hast made all things by thy word . . .",⁴ or in the Prophets: "the word of God came to Ezechiel".⁵ At first sight, this explanation seems to suffer from a serious defect: would anyone see a reference to Christ in these passages unless he was

¹ Jn. xiv, 6; xi, 25; ix, 4-5; vi, 48. Cf. also x, 9; x, 11; xv, 1.

² Cor. iv, 4; Heb. i, 3; Col. i, 15; cf. Philo's use of the same word *character* of his *Logos* in *De Plantatione*, 18.

³ Ps. xxxii, 6; cvi, 20.

⁴ Wis. ix, 1-2.

⁵ Ezech. i, 3.

already in possession of the idea that Christ is the Word of God? In reply, it may be admitted that to us the expressions quoted above do not suggest that "word" is the title of a personal being; but perhaps they did convey such a suggestion to Jewish ears. The Jews do seem to have regarded a word once uttered as having a certain independent existence of its own¹; a blessing once given continues to bless, even though the giver of it would like to recall it.² And in Isaías the Lord says:

"And as the rain and snow come down from heaven, and return no more thither, but soak the earth and water it, and make it to spring and give seed to the sower and bread to the eater: so shall my word be, which shall go forth from my mouth. It shall not return to me void, but it shall do whatsoever I please and shall prosper in the things for which I sent it."³

It has often happened in the history of human thought that the grammatical structure of language has been unwittingly taken as the key to the metaphysical structure of reality; perhaps the Jews were led by such expressions as "By the word of the Lord the heavens were established" to think of the word as some kind of instrument or agent distinct from God and performing his will. There is of course no evidence that the Jews at large believed in the existence of one intermediary intervening in history whenever there is mention in the Bible of the "word" of God—if they tended to personify the "word" of God on different occasions, it did not apparently lead them to identify all these words with one another under the title of "the Word". But it is not impossible that the thoughts of St John, searching the Scriptures to find mention of Christ, travelled along some such lines.⁴

¹ Cf. C. H. Dodd, *The Interpretation of the Fourth Gospel*, Cambridge 1954, p. 264. He does not, however, regard the Biblical explanation as sufficient.

² Cf. the story of Isaac, Esau and Jacob in Gen. xxvii, 1.

³ Is. lv, 10–11; cf. Wis. xviii, 15–16, quoted below, p. 402.

⁴ The thoughts of Philo, searching the Scriptures to find the Platonic or Stoic *Logos*, certainly followed such lines. But there is no need to suppose that Philo's quest suggested St John's. Christ Himself said: "Search the scriptures . . . the same are they that give testimony of me" (Jn. v, 39).

II

A second set of Old Testament passages, which have almost certainly played some part in the working out of the *Logos*-doctrine, consists of those in which Wisdom takes on the guise of a person. For example, in the Book of Proverbs we read:

"The Lord possessed me in the beginning of his ways, before he made anything from the beginning. . . . When he prepared the heavens I was present: when with a certain law and compass he enclosed the depths. . . . I was with him forming all things."¹

Wisdom existed before time began; she is seated beside the throne of God; she shares his knowledge; she was active in creation; she came down on to the earth, seeking a dwelling among men, but was rejected and returned to heaven where she remains in concealment.² St John will have seen at once that all these statements can be applied to Christ; and one would readily believe that the following too reminded him of his Master:

"Her (wisdom) I have loved and have sought her out from my youth and have desired to take her for my spouse: and I became a lover of her beauty."³

If St John had said: "In the beginning was wisdom", these passages would provide a perfectly adequate explanation. They do not fully explain the title *Logos*, but it has been plausibly suggested that *Logos* is simply a masculine synonym for the feminine *sophia* (= wisdom).⁴

III

A third possibility is that the title *Logos* was suggested by the use of the word *memra* in the Aramaic versions of the Old

¹ Prov. viii, 22–30.

² Cf. Wis., chaps. vii–ix *passim*; Eccl., chap. xxiv; Prov. viii, 22–36.

³ Wis. viii, 2.

⁴ Cf. Wis. ix, 1–2.

Testament called "Targums". To avoid using the sacred name of God, the targumists employed an abstract circumlocution such as "the glory of God" or "the *memra* (word) of the Lord". Thus in Genesis where Jacob says: "Jahwe shall be my God", the targumist Onkelos puts: "The *memra* of Jahwe shall be my God",¹ and in the Book of Numbers instead of "God met Balaam" he puts "The *memra* of the face of the Lord met Balaam".² If *memra Jahwe* (word of Jahwe) or *memra Adonai* (word of the Lord) was understood to be simply a pious circumlocution for "Jahwe", it is not likely to have presented itself to St John as a suitable name for one who is a distinct hypostasis³; but perhaps in course of time Jewish readers were led by the form of expression to think of the *memra* as in some undefined way distinct from Jahwe.

IV

A fourth and less attractive suggestion is that the title *Logos* occurred to St John as a result of his reading of St Paul's Epistles.⁴ In First Corinthians, the Son is called the power and wisdom of God; in Second Corinthians, He is called the image of God; in Colossians, He is said to create and conserve all things; and in Hebrews it is said that God "hath spoken to us by his Son". "In these various documents," says Père Lebreton, "and especially in the Epistle to the Hebrews, are to be found all the essential elements of the Christian doctrine of the Word; only the name is missing."⁵ But in the present discussion the name is everything. There is nothing in St Paul to suggest that all these truths can be compressed into the one word *Logos*. Moreover, St John did not need to read the Epistles of St Paul

¹ Gen. xxviii, 21.

² Num. xxxii, 4.

³ Cf. J. Lebreton, *Les Origines du Dogme de la Trinité*, Paris 1919, pp. 150-3 and 450; also Maldonatus, *Comment. in Ioannem*, ed. Mainz 1843, IV, pp. 202-3.

⁴ Lebreton appears to hold this view, op. cit., p. 450: "Si l'on veut expliquer pourquoi la foi chrétienne a, chez S. Jean, revêtu cette forme, le plus sûr est sans doute de se référer aux documents chrétiens qui ont précédé et préparé le IV^e évangile." He then quotes 1 Cor. i, 24; 2 Cor. iv, 4; Col. i, 15; 1 Cor. viii, 6; Heb. i, 1-3.

⁵ Ibid., p. 452. Cf. W. R. Inge, Art. "Logos" in *Hastings' Dictionary*, VIII, 136.

to find out that Christ is the image of the Father, possesses the fullness of his wisdom, and shares with him the work of creation and conservation. Nor is it certain that St Paul meant to identify Christ with the wisdom of God when he said:

"But we preach Christ crucified: unto the Jews indeed a stumbling-block, and unto the Gentiles foolishness. But unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God."¹

This can very well mean: "We preach that Christ crucified is our God and our Saviour; in this gospel the gentiles see nothing but foolishness, but the elect see in it the power and wisdom of God." If that is the correct interpretation, St Paul is not identifying Christ with the wisdom of God. For these reasons, then, it seems unlikely that the title *Logos*, which did not occur to St Paul, will have been suggested to St John by his reading of St Paul's Epistles.

V

A fifth possibility is that *Logos* was suggested by certain approximations to Christian teaching in the writings of Philo, an Alexandrian Jewish philosopher or theosophist, who in the first half of the first century A.D., by ingenious allegorical interpretations of the Old Testament, endeavoured to show that the doctrines of the Greek philosophers were already contained in the Hebrew Scriptures, and so to safeguard his fellow-Jews against the temptation to apostasy from their national faith. Catholic writers who have discussed the relationship between St John and Philo have as a rule been preoccupied with showing that St John's concept of the *Logos* is not to be found in Philo and cannot therefore have been taken from Philo. They have accordingly emphasized the differences between the two writers,² and have probably done less than justice to the very remarkable

¹ 1 Cor. i, 23-4.

² Philo's *Logos* is often described in terms inapplicable to a person; it is not, properly speaking, divine. His God is altogether transcendent, and there is no question of his becoming man; the *Logos* is introduced, in part, to safeguard the transcendence of God and save him from any direct contact with the world. Cf. Lebreton, op. cit., p. 224; Inge, art. cit., p. 136; G. Kittel, *Theologisches Wörterbuch zum NT*, IV, pp. 88-9.

resemblances that also exist. Nobody nowadays imagines that St John borrowed his theology from Philo, or that he tried to identify Christ with Philo's *Logos*; but many Catholic writers feel that the resemblances are so striking that there must be some sort of connexion.¹

In order to explain the harmony and design in the cosmos, Philo (following in the footsteps of Heraclitus and the Stoics) postulated a principle of order, which he called "the Word of God" or "the Divine Word". He describes it as being God's instrument in the creation of the world,² the image of God,³ and God's first-begotten son⁴; it dwells in the world as a High-Priest in the Temple⁵; it is man's intercessor and suppliant before God⁶; it is the ideal to which men should conform their lives,⁷ and the guide leading the way to knowledge of God⁸; it is also the true manna that has come down from heaven.⁹

Some writers rule out the influence of Philo on the grounds that St John was an unlettered fisherman who knew nothing of Greek philosophy. As if three years in the company of our Lord were not as good as three years at Oxford! We cannot of course be certain that St John had read Philo, but since it was inevitable that in the great centres of Hellenic civilization, like Alexandria and Ephesus, educated converts would begin at once to compare and contrast the truths of the Christian revelation with the philosophical ideas of their day, it is highly probable that St John found it essential to acquaint himself with the works of contemporary philosophers. Within his own lifetime heresies arose in the Church through attempts to harmonize

¹ Even Lagrange, who is not at all sympathetic to the philosophical explanation, ends on the following note: "Oui, peut-être le mouvement d'idées dont Philon est chez les Juifs le représentant le plus brillant, mais le plus équivoque, est-il pour quelque chose dans la proclamation de Jean" (*Ev. de S. Jean*, ed. 7, Paris 1948, p. cbxxi).

² Cf. *De Cherubim*, 125-7; *Legum Allegoria*, III, 96; *Quod Deus immutabilis sit*, 57; *De Sacrificiis Abelis et Caini*, 8 (quoted by Lebreton, p. 575).

³ Cf. *De Somniis*, II, 45; *De Plantatione*, 18 (quoted *ibid.*, p. 573).

⁴ Cf. *De Agricultura*, 51; *De Confusione Linguarum*, 63 and 146; *De Fuga*, 109; *De Somniis*, I, 125 (quoted *ibid.*, p. 571).

⁵ Cf. *De Fuga*, 109-18; *De Migratione Abrahami*, 102; *De Somniis*, I, 125 (quoted *ibid.*, pp. 576-7).

⁶ Cf. *Quis Rerum Divinarum Heres*, 205-6.

⁷ Cf. *De Confusione Linguarum*, 147.

⁸ Cf. *De Migratione Abrahami*, 174.

⁹ Cf. *Quis R. D. Heres*, 79 and 191; *Leg. Alleg.*, II, 86; III, 169 and 175; *Quod Deterius Potiori insidiari solet*, 118.

revelation and philosophy by distorting revelation. According to St Irenaeus, St John wrote his gospel in order to refute the Nicolaite heresy which had precisely such an origin.¹

If we allow that St John probably knew something of Philo's ideas, whether directly or by hearsay, it may easily have occurred to him that many of the things that Philo says more or less metaphorically of his *Logos* are true in the strict and proper sense of Christ our Lord: He is the perfect image of the Father, his only begotten Son, through whom all things were made; He is the one High-Priest, our suppliant before the throne of the Father; He is the pattern for our imitation, and the way to knowledge of the Father. These resemblances may well have suggested to his mind the question with what justice could Christ be called the *Logos*.

It has recently been pointed out that there is an even closer approximation to St John's doctrine in contemporary gnostic writers, who attribute to their *Logos* a soteriological as well as a cosmological function.² They take a dualistic view of the universe, and say that man finds himself in this world as in a place of exile—he knows that his true home is elsewhere. Their *Logos*, an intermediate being between God and the world, comes among men in human form, for example as Hermes or as the Egyptian Thoth, and brings them salvation—not (like the Stoic *Logos*) by reconciling them to their place in the cosmos, but by withdrawing them from it. Bultmann, the protagonist of this view, is well aware that St John's cosmology is not dualistic; but he points out with reason that there is an ethical dualism running right through the fourth gospel in the antithesis of light and darkness, which is much more prominent in St John than elsewhere in the New Testament.³ Once again, the resemblances

¹ If St John's adversaries in vv. 1–3 are Cerinthus and the Nicolaites, as Irenaeus, *Adv. Haer.*, III, ix, 4 (*P.G.*, 7, 879 f.), says, it is nevertheless more probable that in vv. 6–8 and 15–16 he has his eye on the adherents of St John the Baptist (cf. Acts xviii, 23–8); hence the emphatic "He was not the light. . ." Cf. D. W. Baldensperger, *Der Prolog des vierten Evangeliums*, Fr. im Br. 1898 (reviewed by Th. Calmes in *Revue Biblique*, 1899, pp. 151–5).

² Cf. R. Bultmann, *Das Evangelium nach Johannes* (Kritisch-exegetischer Kommentar über das Neue Testament, XI), Göttingen, 1950, p. 10 f., and *Theologie des Neuen Testaments*, Tübingen 1951, p. 411.

³ Cf. I Jn. i, 5–7; ii, 8–11; Jn. iii, 18–19; viii, 12; ix, 5; xii, 35–6; xii, 46, etc.; also A. Wikenhauser, *Das Evangelium nach Johannes*, Regensburg 1948, *Excursus: "Licht und Finsternis"*, p. 77 f.; also ibid., pp. 141–5.

are so remarkable that some account must be taken of them. No Catholic theologian will entertain for a moment the idea that St John has borrowed his *doctrine* from the gnostic dualists, but two Scripture scholars of note are willing to allow that the literary form in which he has cast his doctrine may perhaps owe something to the dualistic thought of the Oriental religions, which had filtered into the Hellenic world in the last two centuries before Christ.¹ The personification of Wisdom in the Sapiential Books may be due to similar influences.²

VI

A sixth explanation is that St John is not indebted to any literary source but came upon the title *Logos* in the course of his own meditations on the Incarnation. In his effort to describe the mystery of Christ's coming into the world, he employs three metaphors: it was like the coming of light into a region of darkness, or like the coming of life into a region of death, or like the utterance of a word in a region of silence. This is the sense in which St Ignatius of Antioch calls Christ the *Logos*—probably independently of St John—in his Epistle to the Magnesians:

“There is one God—he that manifested himself through Jesus Christ, his Son, who is his Word coming forth from silence.”³

Is this also the sense in which St John calls Christ the *Logos* in the Prologue? Does he mean that just as Christ brought life and light into the world, so He was the bearer of the word of God, i.e. of God's message to mankind? There is no need to exclude this meaning, although, as will be seen below, St John probably means a great deal more besides. But however that may be, this sixth explanation is perfectly plausible: having discovered first that Christ deserves the title “Word of God” as

¹ P. Benoit, in his review of Bultmann's *Theologie*, Lief. II, in *Revue Biblique*, 1952, p. 94; and Wikenhauser, op. cit., p. 48.

² W. Bousset, *Kyrios Christos*, Göttingen 1913, pp. 378–9. Cf., however, P. Heinisch, *Das Buch der Weisheit*, Munster in Westf. 1912, pp. xxxix–xl.

³ *Magn.*, viii, 2.

Revealer of the Father, St John may easily have seen that the title is appropriate for other reasons too.

VII

There remains one other explanation, which is the simplest and most probably the correct one, namely, that St John received a special revelation to show him the suitability of this title. The evidence for this view is a passage in the Apocalypse:

"And I saw heaven opened: and behold a white horse. And he that sat upon him was called faithful and true: and with justice doth he judge and fight. And his eyes were as a flame of fire: and on his head were many diadems. And he had a name written, which no man knoweth but himself. And he was clothed with a garment sprinkled with blood. And his name is called: The Word of God. . . . And out of his mouth proceedeth a sharp two-edged sword, that with it he may strike the nations. And he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God the Almighty. And he hath on his garment and on his thigh written: King of kings and Lord of lords."¹

Although this seems at first a strange description for the Beloved Disciple to give of his Master, the commentators are agreed that the horseman is Christ, and their reasons are overwhelming.² St John does not explicitly say that he heard or read the title "Word of God" in the vision. Since, however, it is unlikely that he would introduce here in the middle of the vision and before the titles "King of kings" and "Lord of lords" which were part of the vision, another name which was not part of the vision, the probability is that he did either see or hear this title in the vision. If he did, we are still left to conjecture whether he learnt the title for the first time in the vision or knew it before, and if he learnt it from the vision, whether it is identical with the name "which no man knoweth but (Christ) Himself". This

¹ Apoc. xix, 11-16.

² Cf. E. Tobac, "La notion du Christ-Logos dans la littérature johannique" in *Revue d'Histoire Ecclésiastique*, 1929, pp. 226-7; C. C. Martindale in the *Catholic Commentary on Holy Scripture*, 971ab.

latter view is tenable, if "knoweth" (*oiden*) is taken in the special Johannine sense of "understandeth fully"¹; and it is in fact held by many Catholic commentators on the Apocalypse.² If it is accepted, a most interesting conclusion follows: the title *Logos* was revealed to St John as a mysterious name, and he was, apparently, left to discover for himself what it meant and why it was applicable. In other words, St John was in the same boat as ourselves!

If St John did learn the title *Logos* in a vision, and especially if it was the secret name, we can well understand how he came to attach so much importance to it as to place it at the opening of his gospel. If, on the other hand, it had occurred to him as the fruit of his own meditations on the preaching of Christ, or on the Old Testament, or on the writings of Philo, his modesty would surely have forbidden him to give it pre-eminence over the titles used by our Lord himself. Again, if it was the fruit of his own reflection, he would surely have given some explanation of it; but if it was revealed to him as a mysterious name, it is easy to see why he introduces it so mysteriously in the Prologue.

The most probable of many plausible explanations seems to be, then, that St John was taught the title *Logos* in a vision and was left to discover its meaning for himself. What sense is he likely to have attached to it? Its original use, as the title of the horseman, will probably have reminded him first of the warrior described in the Book of Wisdom:

"While all things were in quiet silence and the night was in the midst of her course, Thy almighty word leapt down from heaven from Thy royal throne as a fierce conqueror into the midst of the land of destruction (= Egypt), with a sharp sword carrying Thy unfeigned commandment."³

The author here meant simply to personify the word of God by

¹ E.g. Jn. viii, 19: "Neither me do you know nor my Father; if you did know me, perhaps ye would know my Father also"; and Jn. viii, 55: "And you have not known him: but I know him. . ." Cf. E. A. Abbott, *Johannine Vocabulary*, London 1905, 1621-5.

² "La plupart des catholiques anciens et modernes", according to E. B. Allo, *L'Apocalypse*, Paris 1921, p. 280.

³ Wis. xviii, 15.

a vivid figure of speech; but St John can now see that he was saying a truer thing than he knew. This may easily have suggested to him that in other passages of the Old Testament, such as those quoted above (p. 1), references to the "word of God" carry a deeper meaning than the obvious one.

If it is probable that St John had some acquaintance with contemporary philosophy and theosophy, it will also be probable that in thinking out the reasons why the Son is called the Word he will have been helped by the distinction, introduced by the Stoics and adopted by Philo, between the *logos endiathetos*, the *logos prophorikos*, and the *logos spermatikos*. Throughout the Church's history, theologians have found that terms borrowed from philosophical systems—"substance" and "hypostasis", for example, or "matter" and "form"—can be usefully employed for the discussion and accurate definition of revealed truths. There is no reason why St John the Theologian should not have found the same.

The *logos endiathetos* is the word formed in the mind but not yet uttered in sound or writing; the *logos prophorikos* is the word in its outward material expression; the *logos spermatikos* is the principle of orderly evolution present in any living thing and controlling its growth according to a rational pattern. Supposing, then, that St John asked himself in which of these senses Christ can be called the Word, what was his answer likely to be? And which sense or senses had he in mind when he wrote the Prologue? Critics have taken sides in this matter, most holding that he meant the *logos endiathetos*,¹ and some that he meant the *logos prophorikos*.² But if the title *Logos* was mysterious for St John himself, there is no need to take sides: St John could surely see at least as clearly as we can that Christ can be called the Word in both senses—and perhaps in the third sense (of *spermatikos*) as well!

Christ may be called the *logos endiathetos*, because He is

¹ Maldonatus, loc. cit. (*supra*, n. 16): "Magna pars veterum et recentiores fere omnes auctores putant Filium vocatum fuisse Verbum, quod notitia Patris est. . . . Quae postea opinio magno in scholarum theologorum consensu recepta est, tantumque auctoritatis obtinuit ut nemo iam ab ea possit sine temeritatis nota discedere." However, he adds: "Nihil tamen obstat quominus aliae quoque verae esse possint. Fieri enim potest ut Verbum Dei non una tantum sed pluribus rationibus dicatur verbum."

² Tobac, art. cit., p. 222, holds that the creative word is meant.

begotten by spiritual generation from the Father,¹ as a word is from the mind, and because He possesses within Himself the wisdom of the Father. He may be called the *logos prophorikos* both in his creative activity and in his earthly life, since both as Creator and as Redeemer He brought forth into the material world and to the minds of men a revelation of the Father. Further, the relationship between the *logos endiathetos* and the *logos prophorikos* in daily life provides a useful analogy to help us think of the relationship between Christ in His pre-existing state and Christ incarnate. And finally, when the Word made flesh is received by faith and in the Eucharist into human souls, He becomes there a *logos spermatikos*, a principle of life and growth, so that the soul grows into the likeness of God's image. It is quite possible that the word *Logos* had Eucharistic associations in St John's mind.² It is a very short step from the Prologue to the Eucharistic Discourse: in the Prologue St John says that in the Word is life, and the Word became flesh, and as many as receive Him are reborn to a new life³; in the Eucharistic Discourse eternal life is promised to those who eat His flesh, and to those who believe His word. To eat His flesh is the perfect act of faith—the perfect way of receiving the Word of God.

There are a number of statements in Philo about the *Logos* which would readily suggest Eucharistic connexions to Christian readers. In seven different passages Philo takes the manna given to the Hebrews in the desert as being a symbol of the word of God⁴—and not merely of the words or precepts of God

¹ *Apathos*, as the Greek Fathers put it. See Maldonatus, op. cit., p. 200, for references.

² Benoit, art. cit., p. 99, says of the Eucharist that St John "trouve moyen de la raccorder à son grand thème de Révélation et de rattacher le pain eucharistique à l'idée du Christ pain de vie par sa Parole même".

³ A strong argument in favour of the reading *egennethésan* (*nati sunt*) rather than *egennethé* (*natus est*) is pointed out by H. J. Cadbury, "Physiological Notions underlying Jn. i, 13, and Heb. xi, 11" in *The Expositor*, 1924, p. 433. The common view of ancient biologists on generation is expressed thus by Hesychius (s.v. *haima*): "Sanguis menstruus inecto semine coagulatus fit caro, et efformatur a Natura." If this view lies behind *ex sanguinibus* in Jn. i, 13, the reading *natus est* implies a denial of the true motherhood of our Lady.

⁴ Cf. supra, n. 29. The identification may have been suggested to him by the words of Moses in Exod. xvi, 15–16: "This is the bread which the Lord hath given you to eat. This is the word that the Lord hath commanded." He may have taken "This . . . This" as an anaphora, whereas in fact the second "This" refers forward to the precept which immediately follows: "Let everyone gather of it as much as is enough to eat." Cf. *Leg. Alleg.*, III, 169 (ed. Loeb, I, p. 415).

conveyed to us through Scripture, but of the supramundane *Logos*. If, therefore, St John had some acquaintance with Philo's works, since Philo connected the *Logos* with the manna, it is quite probable that St John will have taken the hint and connected it with the true manna which is the Eucharist. In which case, here is a further justification, in addition to the more obvious ones, for the reading of the Prologue at the end of Mass.

Allowing that all three meanings of *Logos* were present to St John's mind when he wrote the Prologue, we can still ask which of the three was uppermost. But it is not at all easy to give an answer. On the one hand, since the title is used of Christ only *before* and *at* the Incarnation but never *after*, it might seem to belong especially to Christ in His pre-existence and therefore to have primarily the sense of *logos endiathetos*; on the other hand, since St John insists throughout his gospel that Christ is the revelation of the Father to mankind, it is also tempting to think that he meant the *logos prophorikos*. On the whole, therefore, it seems best to leave the question unanswered, and to say that St John chose to open his gospel with "In the beginning was the Word" rather than (say) "In the beginning was the Son", because the title *Logos*, revealed in the Apocalyptic vision, contains within itself, in marvellous compression, many further truths beyond what is conveyed by the title "Son". It already hints at the eternal procession of Christ from the Father, and at His work in the creation and conservation of the universe, in bringing the light of revelation to man, and in sanctifying the souls of those that receive Him in the Eucharist. These ideas are further unfolded in the rest of the Prologue, just as the Prologue is again unfolded in the whole text of the gospel.¹ But the opening phrase "In the beginning was the Word" already suggests to the instructed Christian reader the whole that is to follow.

JOHN BLIGH, S.J.

¹ Cf. U. Holzmeister, "Prologi Iohannei idea principalis et divisio" in *Verbum Domini*, 1931, pp. 65-70.

THE GRACE WHICH IS IN THEE

A GREAT deal has been written in our own day about the priesthood. Encyclicals from the Holy See, Pastoral Letters from our own Bishops and those of other countries, have encouraged vocations, removed errors and misunderstandings as to the true nature of the priesthood and clearly set the priestly ideal before our minds. We are grateful for the inspiration they have given and can see the important contribution they have made to the fruitfulness and expansion of the Church's apostolate. Yet when we turn our thoughts to a more personal and less exalted level, there may be times or moods when they do not completely allay a very human feeling of hesitancy and misgiving. Perhaps the sublimity of the ideal they hold out to us only serves to light up the glaring contrast between that ideal and our present attainments. Or a combination of personal and ministerial problems brings to a head the acute consciousness of our own inadequacy. Of course, health, disappointment, nervous reaction, and original sin can all play their part in producing this particular mood of discouragement. But whatever the cause, it is here, perhaps, that some steady reflexion on St Paul's advice to Timothy can be of great value. "That is why I would remind thee to fan the flame of that special grace which God enkindled in thee, when my hands were laid upon thee. The spirit he has bestowed on us is not one that shrinks from danger; it is a spirit of action, of love, and of discipline" (2 Tim. i, 6-7). Nevertheless, unhurried reflexion on such a tritely familiar text does not always come easily. It can be too conveniently left aside like an unopened parcel with familiar writing on the label, accumulating dust, as it were, in some odd corner of our mind. Once someone takes the initiative in untying the string, our curiosity can be left to do the rest. What follows can be looked on as an attempt to give some help with removing the string.

When Paul wrote to Timothy in this second letter about A.D. 67, he was undergoing his final imprisonment in Rome. In the interval between the first and second hearing of his case at

the imperial court he had plenty of opportunity for prayer and reflexion. By this time he was an old man, tired, and suffering not only from the fetid squalor of his surroundings, but also from a feeling of moral isolation and loneliness. In the hysterical atmosphere which followed the Great Fire, we can understand how dangerous it was for the Roman Christians to have any regular dealings with a man so strongly suspected by the Roman officials. Meanwhile the apathy shown to his sufferings by the Christians of Asia Minor and the apostasy of Demas had wounded him very deeply. Apart from Luke's companionship, there had been but one ray of light. Onisephorus, the Ephesian, had tracked him down in his evil-smelling quarters after working through the current criminal files of the Roman prisons. Now he longs to see Timothy again but fears this letter must be in the nature of a last will and testament. Two things are uppermost in his mind: Timothy and the Church.

As for Timothy—this “beloved son”—his every prayer for him turns to thanksgiving at the thought of his affection and the priceless value of his faith. Memories of the past crowd in upon him. He remembers Timothy’s home at Lystra and its refreshing religious atmosphere. Such an environment was surely the seed-plot of Timothy’s warm response to the things of God. “Paul, sent as an apostle of Jesus Christ by the will of God . . . to Timothy, his well beloved son, grace and mercy and peace from God the Father, and from Jesus Christ our Lord. It is with gratitude to God . . . that I make mention of thee continually day and night in my prayer. I keep the memory of thy tears and long to see thee again, so as to have my fill of joy when I receive fresh proof of thy faith. That faith dwelt in thy grandmother Lois, and in thy mother Eunice before thee. I am fully persuaded that it dwells in thee too” (2 Tim. i, 1-6). Paul then turns from that idyllic picture of the past to the grim realities and claims of the present and the future. Timothy must face them, and if need be, face them alone. The peace and shelter of Lystra had given way to work in Ephesus. There, the old religion still stood supreme in the splendour of its arts, in the antiquity of its traditions; in its infinite adaptability, in its easy standards, in its public prestige and all-pervading influence. To the ordinary pagan, Timothy’s Christianity was

something incredibly silly, odd and rather beastly, if not something hateful and socially dangerous. Moreover, the tide of incipient Gnostic errors was rising in the Graeco-Roman world and seeping into the Church in forms of false mysticism, oriental dualism, Jewish cabballistic systems with the added pretension to revelation of divine things more profound than that offered by the Church (1 Tim. i, 7; 2 Tim. iii, 7). In the realm of morality their ethical laws ranged from an ultra-Jansenistic strictness to an almost unbelievable licentiousness. To cope with it all must have seemed to be the task of a superman, and Timothy knew he was no superman. He had not the gigantic spiritual stature of his master and friend, Paul. He was handicapped too by an obvious defect of temperamental timidity and sensitiveness. He was no longer the fresh neo-sacerdos of Lystra. The set-backs, the mistakes, the disillusionments, the feeling of staleness, which were a prelude to these more mature years, now threatened to bank down his early enthusiasms and dreams. He needed Paul more than ever and Paul was helpless in a Roman gaol!

In answering this crisis in Timothy's life, St Paul avoids the easy way out. There is no facile optimism, no vague assurance that things are bound to be better soon. Neither is there a message of weakening sympathy which might induce a mood of self-pity. He makes no attempt to deny or minimize the difficulties, but reminds Timothy of how his sense of weakness and human limitations must be merged into and permeated by a sense of God's strength. "That is why I remind thee to fan the flame of that special grace which God enkindled in thee, when my hands were laid on thee" (2 Tim. i, 6-7). The Greek word *anazōpurein* translated by the Vulgate "resuscites", has in the Old Testament the general meaning of making something come to life again (Gen. xlvi, 27; 1 Macc. xiii, 7). But its literal meaning is to *relight, rekindle*, though here we may take the preposition *ana* as suggesting "*kindling up*" into full glowing flames a slow-burning or smouldering fire. Paul, then, invites Timothy to bring out the full potentialities of the ordination-grace received through the imposition of Paul's hands and those of the Presbyterium at Lystra. There was given to Timothy on

that occasion a permanently abiding spiritual power which could be activated to the full, or left in low gear, so to speak. Or, keeping literally to Paul's imagery—it was the germ of a living fire, which when fanned and fed by a spirit of faith, could become an ever intensifying centre of light and heat. Naturally such a grace is not magic, nor does it produce results independently of the subject who receives it. Nevertheless, Timothy must bring home to himself with the greatest conviction that faith produces that this grace is a very real and truly efficacious gift of God. Paul calls it a charisma (a word only used in the Pastoral Epistles where the context implies ordination)—a word which puts into clear relief the utterly gratuitous character of this special grace. It is distinct from the power of order but is given with it. Therefore it was given to Timothy, not in view of his personal merits, nor for his own sake, but for the wellbeing of Christ's Church and the discharge of his duties towards that Church in a manner pleasing to God. Its full efficacy can be actualized now by a despondent middle-aged Timothy in the very circumstances and difficulties which confront him. The verse which follows underlines the directly ministerial character of the gifts which grow out of this radical giving of God's Spirit by the imposition of hands. "The spirit He has given us is not one that shrinks from danger. It is a spirit of action, of love, and of discipline" (v. 7).

In the first place, this complexus of graces and gifts can counteract our natural dread of difficulty, danger, and seeming failure. It brings with it the assurance of that "power from on high" which our Saviour promised His apostles before His Ascension (Luke xxiv, 49). Elsewhere (1 Cor. ii, 4-6) Paul shows that fruitfulness in the apostolate can be out of all proportion to the natural gifts of the apostle. For it is rooted ultimately in the reality of that supernatural power and dynamism which Mgr Knox translates as "the spirit of action". In his other letter to Timothy, Paul expressly links up this spirit of strengthening power ("Accipe Spiritum Sanctum ad robur") with his own vocation to the apostolate: "I give Him thanks who hath strengthened me . . . putting me in the ministry" (1 Tim. i, 12). Timothy must be quite certain that he has received a spirit of power and active strength. Yet it is not power nor sheer

strength without love. Rather is it the spirit of power because love is the inmost soul of that power. A spirit of love is the fundamental orientation of the priest's soul towards the sanctification of Christ's flock in self-sacrifice. Their welfare, their sanctification, will come first; not his own comfort, tastes, or personal preferences. Power and love—what more could Timothy expect from God's own prodigal bounty? One further gift remained. There was still need of a spirit of discipline—a kind of supernatural commonsense and moderation—controlling and regulating his instinctive first impulses and guiding the devoted zeal of his ministerial work. For consciousness of authority and power can bring with it a certain hardness and rigidity in our dealings with others. Zeal for souls is not without its own pitfalls and aberrations both dogmatic and practical. Something more was needed, and Timothy could rest assured that that something more had already been given. With that assurance he could take to heart St Paul's encouraging injunction: "Thou therefore, my son, be strong in the grace which is in Christ Jesus" (2 Tim. ii, 1). We too, in the measure of our needs, can make it our own.

HUGH MCKAY, O.F.M.

ILL HEALTH PAYS A DIVIDEND

THE busy man or woman stricken down by an incurable disease may feel that life is over, the whole meaning of existence has gone and they can no longer be of any use in the world. The busy apostle who has dedicated his days to God's service or has given all his free time to the labours of the apostolate may be tempted to think that God has no further use for him. He may feel that he is merely a burden to others who must spend time in caring for him. It seems particularly hard to those who have spent long years in preparation for their life's

work in the mission field at home or abroad. Probably training has been costly and long, and during all the years of study they have been unproductive and a drain on the resources of others. When at last they have begun to show some return for the costly years of labour, illness strikes them down and they are told that henceforth they must go slow or even that they may never work again. It is not surprising that the invalid feels guilty, although his disease is no fault of his own. He is humiliated by his helplessness, he cannot see any sense or meaning in the fate that has overtaken him, and in his misery he is tempted to doubt the wisdom or the omnipotence of God. This state of mind may prevail in the early stages of chronic illness but it should not prevail for long. Soon the invalid will find that God has called him to a unique kind of apostolic work and has equipped him with the special tools that he will need for his work.

The call to chronic illness is a call to draw closer to God; it is a call to closer union with our Lord, a call to watch with our Blessed Mother at the foot of the cross. The call to such illness is therefore a call to prayer, for without prayer there can be neither understanding nor acceptance of the vocation. Once known and accepted it is only in deep and continuous prayer that strength will be found to endure to the end. Prayer is no unaccustomed thing to the apostle, for without it he could not have carried out his apostolic work, but the prayer to which he is called as an invalid goes deeper and occupies a far more prominent place in his life. It has become his great work and his whole being becomes absorbed in prayer. Whereas before he set aside times in which to say his prayers, now his whole life is a living prayer. True he still has special times of prayer, but they are no longer likely to be times when he prays vocally alone; rather they are times in which he waits upon God, rests quietly in His presence and unites his will to the adorable Will of God. It is in such prayer when his whole being is laid open to God that the Holy Spirit guides him, strengthens him, purifies him and shows him the work that he must do.

In prayer the invalid learns that his bodily suffering and his mental frustration alike are prayers for they are the expressions of God's Will with which his own will must be united. They

are the gifts that God has given him so that he may give them lovingly to God. In the lives of many an invalid there will be days when prayer is mainly suffering lovingly endured and then he knows that the Master has indeed given him a privileged place and has bestowed great honour upon him. There are other days when physical pain may be eased, but he is overwhelmed by feelings of distaste. He feels that he is rebelling against his helpless condition and the dependency on others which it involves. He feels, maybe, that those who must tend him are tired of the burden that is himself. He knows, or thinks he knows, that they feel he could do more for himself, although in fact he is doing his utmost. Sometimes he feels that no one understands his difficulties and with such thoughts come loneliness and depression. It may be long before the invalid begins to see that all these pin-pricks and humiliations, all these temptations to depression and rebellion can be turned into prayer and made a part of the offering made to God. It is through his physical dependency and through his temptations of thought that the invalid begins to know his own weakness and his inability to please God. In the days of his strength he may have been pleased at times with the success of his work and have felt proud of the service he was rendering to God. Now he knows at last that of himself he can do nothing that is good, and it is when he has learned that lesson that God can use him. So he endures, not only his pains and helplessness, but the temptations attendant upon his state, knowing that they are God's Will for him and the tools of his trade. They are the talents of which one day he must render his account.

The apostle is limited by the laws of space and time for he can work only in one corner of his Master's vineyard. He may long for a thousand lives that he might work in a thousand mission fields, but he is restricted to one particular spot, and all his time and energies must be devoted to the work in that particular place. Often he is limited, too, to one special kind of work and labour for a special group of people. He may work as a doctor or nurse tending the sick, as teacher concerned with the education of children or as social worker occupied with the welfare of the under-privileged. In any case he is concerned with one section of the community living in one particular place.

The invalid who prays knows no such limitation, for prayer is a spiritual work and is not limited by space and time. The prayer of the invalid may be concentrated on the needs of his parish today and may roam the world tomorrow. His prayer may preserve the faith of the children of the parish and it may strengthen the martyrs of China and the slave-camps of Russia. He may pray for all these intentions together while his whole being is occupied in the adoration and contemplation of God and he is not dwelling on them in his consciousness. It is consoling to the invalid to remember that St Thérèse, who prayed to be a missionary, entered Carmel because she knew that there her sufferings and her prayers would be used most profitably for the mission field of the world.

In times of fervour the invalid will find no difficulty in believing that his prayers and sufferings are used by God for the salvation of the world, but in times of depression the idea will seem mere wish fulfilment, a phantasy to compensate for uselessness which is the reality for him. Such thoughts are natural because he cannot see the result of his work on earth. He must live and work by faith alone. He will go on working in the dark, ignoring the suggestions made by Satan, content to pray without consolation. St Thérèse offered the steps that cost her so much pain for missionaries worn out by their labours, and when she did so she had no beautiful feelings, no vision of heaven to console her. She lived by faith and worked by faith alone. The invalid cannot see the light that shines upon his path, he cannot see that spiritual world in which he works and so he feels that he is alone and doubts the value of his work for God. The invalid is not alone in prayer for he is a member of the Mystical Body and he prays as a member of the Body. His prayer is not a solitary thought projected into a vacuum, it is prayer united to the prayer of the Mystical Body of Christ, it is prayer united to the prayer of the Ascended Christ who perpetually makes intercession for us. It is the prayer of the Church—that tide of adoration and intercession that flows perpetually before the throne of God. This was the knowledge that enabled Edith Stein, Jewess and Carmelite nun, to rejoice when called upon to endure the life of a concentration camp and the death of the gas-chamber. Her biographer, Hilda Graef, writes of her as

"always praying as a daughter of the Church, always standing before God as a member of the Mystical Body". Edith Stein herself wrote that "Every genuine prayer is a prayer of the Church; through every genuine prayer something happens in the Church, and it is the Church herself who prays it, for it is the Holy Spirit living in her, who in every individual soul 'asketh for us with unspeakable groanings'."

The invalid who feels so solitary and so doubtful of the value of his work of prayer and suffering will be reassured when he remembers that he is praying in the Mystical Body of the Church and that it is by the Holy Spirit that his prayer is inspired. He prays as a member of the Mystical Body, and as a suffering member he has a place very near to the Heart of the Body, the suffering Heart of Jesus. Praying and suffering for the intentions of the Sacred Heart he prays with Mary, the Mother of the Body of Christ on earth. Praying in pain, praying in loneliness and doubt, praying in the distractions of weariness and suffering, he prays with the Mother of Sorrows who will see to it that nothing that he offers to God through her will ever go to waste. Involuntary distractions and aridities, that may be caused by his physical condition or the added suffering sent by God to test his faith, can themselves be used to strengthen his prayer. Abbot Chapman tells us that "if we only pray to give ourselves to God, then the prayer that we can do, whatever it is, is what God wants". The invalid may have the opportunity of having to pray without any feeling of pleasure and without the certainty that he is praying at all. Such prayer is all of God and will surely be used by Him for the salvation of souls.

BRIDGET MARY WATERS

QUESTIONS AND ANSWERS

SURPLUS PAROCHIAL RESOURCES AND CAPITAL ENDOWMENT

In a recent reply (*THE CLERGY REVIEW*, April 1955, p. 226 ff.), the parochial contributions to a diocesan central school fund were described as a form of investment of surplus parochial funds not required to meet current expenses. But can one speak of surplus funds in a parish which has not yet acquired a stabilized *dos beneficii*? It would seem to be the intention of the donors of parochial revenue that, after current expenses have been met, the balance should be used to create a stabilized endowment, and therefore that there can be no surplus until that has been achieved. (A. B.)

REPLY

Canon 1410: "Dotem beneficii constituant sive bona quorum proprietas est penes ipsum ens iuridicum, sive certae et debitae praestationes alicuius familiae vel personae moralis, sive certae et voluntariae fidelium oblationes, quae ad beneficii rectorem spectent, sive iura, ut dicitur, stolae intra fines taxationis dioecesanae vel legitimae consuetudinis. . . ."

Canon 1415, §1: "Beneficia ne erigantur, nisi constet ea stabilem et congruam dotem habere, ex qua redditus perpetuo percipientur ad normam can. 1410."

§2: "Si dos in numerata pecunia constituatur, Ordinarius, auditio dioecesanae administrationis Consilio de quo in can. 1520, curare debet ut quamprimum collocetur in tutis et frugiferis fundis vel nominibus."

§3: "Non prohibetur tamen, ubi congrua dos constitui nequeat, paroecias aut quasi-paroecias erigere, si prudenter praevideat ea quae necessaria sunt aliunde non defutura."

i. The rule for benefices in general is that they are not to be erected unless a stable and adequate endowment is available which will provide a permanent source of revenue. Canon 1415,

§3, admits an exception to this principle of common prudence in the case of parishes, presumably because the spiritual good of souls is held to justify some degree of temporal risk. It allows, or rather does not forbid, the Ordinary to erect a parish which has no adequate source of revenue of its own, provided that he prudently foresees that its needs will be met from other sources, e.g. from a Poor Mission Fund. It is clear, however, from the negative wording of this concession ("non prohibetur"), which, in any case, respects the substantial purpose of the law,¹ that it is not meant to be accepted as a normal rule. For parishes, as for benefices in general, a stable and adequate endowment must be regarded as normally required.²

Our questioner, however, assumes that the law requires the parochial source of revenue to be not merely stable, i.e. steady and reliable, but "stabilized". If, as would appear, he means that a capitalized endowment is the only proper form of endowment, towards the attainment of which every parish must strive, his interpretation cannot, we consider, be sustained in the light of the modern law, as interpreted by post-Code commentators. The word "stabilem" in canon 1415, §1, must be understood according to the terms of canon 1410, to which we are expressly referred. Canon 1410 enumerates five *alternative* sources of revenue (the first four only being applicable to parishes), in which the endowment of a benefice may consist, viz.: (a) goods, i.e. capital assets belonging to the moral person of the benefice, such as fruitful property, or any other revenue-bearing rights, titles or investments; (b) assured payments due from a family or moral person, e.g. from the State or municipality; (c) voluntary offerings of the faithful, provided they are sure and meant

¹ "Notandum tamen est Codicem non absolute a tota dote dispensare, quod naturae beneficiorum repugnare videretur, sed solum a dote *congrua*."—Coronata, *Institutiones Iuris Canonici*, II, n. 978. "In hoc casu dos existit in *spe*, non autem in actu, illaque sufficit."—Cappello, *Summa Iuris Canonici*, II, n. 867.

² It is not clear from the text of the law whether parishes erected without a *congrua dos* are benefices. Fanfani, *De Iure Parochorum* (ed. 1924), n. 10, holds that they are not. But Cardinal Gasparri, President of the Code Commission, in a private letter to the Apostolic Delegate to the U.S.A., 26 September 1921, declared: "A parish is always an ecclesiastical benefice according to c. 1411, 5^o, whether it has the proper endowment (resources or revenue), as described in c. 1410, or even if, lacking such endowment (resources or revenue), it be erected according to the provisions of c. 1415, §3."—Bouscaren, *Canon Law Digest*, I, p. 150. Cf. Mahoney, THE CLERGY REVIEW, January 1937, p. 29; February 1937, p. 72.

for the rector of the benefice; (*d*) legitimately assigned stole fees. The list is disjunctive, not cumulative. The canon does not say that all four sources of revenue, if possessed by a parish, necessarily constitute its endowment (indeed, it is rare for stole fees to be included, as normally they remain a personal perquisite). It simply indicates what *can* constitute the endowment; the decision as to what *does*, is left to the proper ecclesiastical authority.¹

In the old law, a funded endowment of capital assets belonging to the parish was "the classical form"² or "historical concept"³ of a parochial endowment. It is probable that the Church still prefers it to take this form⁴; and certainly, if money has been provided for an endowment of this kind, the Ordinary must see that it be promptly invested in safe and fruitful funded property or titles (canon 1415, §2). But, as all commentators agree and the very wording of canon 1410 clearly indicates, the Code has notably enlarged the traditional notion of *dos beneficii*. "La notion du bénéfice a suivi l'évolution de la vie économique. Au temps où la terre constituait toute la richesse, le bénéfice était surtout un ensemble de propriétés foncières. A l'heure actuelle, ses éléments constitutifs sont plus variés."⁵ Indeed, bearing in mind the vicissitudes through which the capitalized endowments of the Church have passed in this troubled century, it is arguable that the form of parochial endowment which is almost universal in the English-speaking countries, namely the regular and reliable generosity of the faithful, is as stable a source of revenue as any of those enumerated by the Code,

¹ At non omnia et singula bona recensita *de facto* dicenda sunt constitutere dotem cuiuslibet beneficii. Codex enim loquitur *disiunctive*, non autem *copulative*. Proinde quoad singula beneficia videndum est *an et quenam* bona ex enumeratis destinata sint ad constituendam dotem. Quae distinctio facienda est a legitima auctoritate ecclesiastica (i.e. a R. Pontifice vel ab Ordinario loci, non autem ab ipso beneficiario) aut in erectione beneficii aut etiam post factam erectionem."—Cappello, op. cit., n. 862. Cf. also Brys, *Iuris Canonici Compendium*, II, n. 841; Claeys-Bouuaert-Siméon, *Manuale Iuris Canonici*, III, n. 204; Cocchi, *Commentarium in Codicem*, III, n. 82; Vromant, *De Bonis Ecclesiae Temporalibus*, n. 214 bis.

² Regatillo, *Institutiones Iuris Canonici*, I, n. 264.

³ Wernz-Vidal, *Ius Canonicum*, II, n. 141.

⁴ In the Bavarian Concordat of 29 March 1924, art. 10, §1, a, the Holy See required that the State should provide for the endowment of the archiepiscopal and episcopal sees and of the metropolitan and cathedral chapters "in bonis fundisque stabilibus."—A.A.S., 1925, XVII, p. 47.

⁵ Naz, *Traité de Droit Canonique*, III, n. 217.

except perhaps in parishes whose numbers are likely to dwindle.¹

What is certain is that the modern law does not *require* a funded or capitalized endowment to be established for every parish, either immediately, or as soon as is practicable. Such an endowment may still be "la plus souhaitable, toutes choses égales d'ailleurs",² but it cannot any longer be represented as the only proper form of endowment, nor can the other forms mentioned in canon 1410 be dismissed as merely provisional and temporary substitutes. Its establishment is not therefore a first charge on such parochial revenue as may remain after current expenses have been met, and consequently it is quite logical to speak of "surplus" parochial resources, even in a parish which has not yet acquired a stabilized *dos beneficii*.

ii. It is a firm principle of both the natural and canon law that voluntary offerings of the faithful must be used according to the intention of the donors. If, therefore, either in general or in a particular case, it can be shown to be the intention of the donors of parochial revenue that, after current expenses have been met, the residue shall be devoted to creating a stabilized endowment, this objective must be given priority, unless and until they change their minds, saving always their duty of contributing to the other and perhaps more urgent needs of the Church. A.B. claims that such would seem to be their intention, but until this minor premiss is duly established by positive evidence, his conclusion must remain unproved. We prefer to leave it to others to interpret the minds of the multitude of faithful donors on whom the parishes of this country depend for their resources. Our own impression is that, apart from special collections, they give for the general needs of the Church and of their own parish in particular, and leave it to the appropriate authorities to decide how the resources thus acquired can best be applied.

¹ "Ita passim obtinet in nonnullis regionibus, ut illae oblationes fidelium induant veluti naturam alicuius tributi, licet voluntarii, non minus tamen certi quam si stricto iure exigenteretur."—Wernz-Vidal, op. cit., n. 141.

² *Dictionnaire de Droit Canonique*, II, col. 674.

MEDICAL EXPERIMENTS ON LIVING PERSONS—PAPAL TEACHING

Granted that the State can compel its citizens to risk their lives or health in repelling an enemy attack, can it compel or, at least, authorize them to do the same in the war against disease, by submitting themselves to dangerous medical experiments? Granted that a private individual may lawfully endanger his life or health in an endeavour to cure disease, can he do the same in the laboratory with a view to the prevention of disease? (M.)

REPLY

Three times during recent years the Holy Father has dealt with this particular problem, in addressing medical congresses at Rome. Since, largely owing to their length, none of these addresses has been reproduced in *THE CLERGY REVIEW*, it will be useful, and sufficient by way of reply, to give the substance of the papal teaching.¹

In addressing the 1st International Congress of Histopathology of the Nervous System, 14 September 1952, the Holy Father began by reminding his audience that methods of research do not become lawful by the mere fact that they increase our knowledge (because an increase of knowledge, though good in itself, is not the highest of values), and that the interests of the patient cannot justify methods of treatment which are beyond his moral right to permit.² He then put the question: can the

¹ The Holy Father's most recent pronouncement on the subject was made in his allocution of 30 September 1954, to the VIIth Congress of the World Medical Association, held at Rome. The published version of this address (*A.A.S.*, 1954, XLVI, pp. 587 ff.) reproduces in extensive footnote quotations the relevant passages from his two earlier allocutions, that to the 1st International Congress of Histopathology of the Nervous System, 14 September 1952 (*A.A.S.*, 1952, XLIV, pp. 779 ff.), and that to the XVIth Session of the International Office of Military Medical Documentation, 19 October 1953 (*A.A.S.*, 1953, XLV, pp. 744 ff.).

² The fundamental assumption on which the theory of free experimentation is based is that the final object of human life is to keep alive and healthy. To those who accept this limited and materialist conception of human destiny, therapy becomes a law unto itself, and anything which conduces to the advancement of therapeutic science or skill is, by that fact, deemed to be ethically justified. The Holy Father, in rejecting this assumption, insisted that "science itself, along with its researches and attainments, must be inserted into the order of values" and must respect "higher moral rules".

public authority responsible for the common good authorize doctors to conduct useful experiments which exceed the individual's right to dispose of his own body? Many people, he observed, have given and still give an affirmative answer, on the ground that the individual is subordinate to the community and can therefore be sacrificed for its benefit. Indeed, as the post-war trials have revealed, this principle was put into effect on a frightful scale in medical research centres where experiments, many of them fatal, were practised on victims supplied by State authority from concentration camps. That such experiments cannot be justified by public mandate on the principle alleged, is, however, evident from the fact that "man, as a person, does not exist ultimately in order that society may benefit: on the contrary, the community exists for man".

"The community," he explained, "is the great means designed by God and nature to regulate the exchanges by which men's mutual needs are met, and to help every man to develop his personality to the full in accordance with his individual and social aptitudes. The community, considered as a whole, is not a self-subsisting physical unity, nor are the individual members merely its integrant parts. Such a unity is found in the physical organism of living beings, plants, animals or men, considered as a whole. Here, each of the members, e.g. the hand, foot, heart, eye, is an integrant part which exists solely to be a component of the whole organism and has no proper and natural meaning or purpose outside it, being entirely absorbed by the totality of the organism to which it is attached. But the position is quite different in the moral community and in every organism of a purely moral character. Here, the whole does not possess a self-subsisting unity, but merely a unity of purpose and action; and the individuals in the community are mere collaborators instrumental in the attainment of the communal goal. It follows, therefore, that the master or usufructuary of a physical organism endowed with subsistent unity can dispose directly of the integrant parts, its members and organs, within the framework of their natural finality. So too, he can intervene, as often as the good of the whole may require, to paralyse, destroy, mutilate, or separate its members. But when, on the contrary, the whole has a mere unity of finality and action, its head, i.e. in the

present case, the public authority, though it undoubtedly enjoys direct authority and can rightfully make demands on the activity of the members, can never in any case dispose directly of their physical being. Hence, every direct attack on their essential nature constitutes an abuse of the authority's competence."¹

On the other hand, as the Holy Father admitted to the World Medical Association Congress, medical research and practice cannot dispense altogether with experimentation on living human beings. The question still remains, therefore, how far it can go, and by what basic principles it must be guided. In desperate cases, he answered, there is no problem: as long as the patient consents at least tacitly and there is no other proved way of saving him, the doctor can experiment with dangerous remedies which may possibly succeed. Doctors, however, do not always limit their experiments to such cases. They claim that there can be no progress without risks, and that, in surgery particularly, many operations which nowadays involve little or no danger are the fruit of long experience obtained at the cost of not a few deaths. The Pope did not dispute this claim, but emphasized that there are moral considerations involved, and referred his audience to his allocution to the XVIth International Congress of Military Medicine, 19 October 1953, in which he had formulated the following basic principles:

"As far as the interest of the patient is concerned, the doctor has no more right of intervention than the patient concedes to him; and the individual patient, for his part, has no more right to dispose of his life, bodily integrity, particular organs, or their functional capacity, than the good of his body as a whole may require. . . . As for the interest of the community, the public authority has, in general, no right to dispose of the life or organic integrity of its innocent subjects. . . . Since the State lacks this direct power of disposal, it cannot communicate it to doctors for any motive or purpose whatsoever."²

The doctor, as the Pope reminded the members of the World

¹ A.A.S., 1952, XLIV, pp. 786-7; reproduced in footnote, A.A.S., 1954, XLVI, pp. 592-3.

² A.A.S., 1953, XLV, p. 744; reproduced in footnote, A.A.S., 1954, XLVI, pp. 593-4.

Medical Association, is subject to these general moral and juridical principles, not only in his relations with his patients, but also in his treatment of himself. "Hence," he added, "he cannot even use himself as an object of scientific or practical experiments which entail serious harm or threat to his health; and still less is he authorized to attempt an experiment which, according to authoritative opinion, may entail mutilation or suicide. The same applies, moreover, to nurses or anyone else ready to lend themselves to such experiments. This prohibition is one of principle and takes no account of the personal motive of the one who devotes, sacrifices, or renounces himself for the benefit of an invalid, or of the desire to collaborate for the advancement of a serious science which aims at helping and serving. If it were a question of that, the reply would automatically be in the affirmative. In every profession, and particularly in those of medicine and nursing, there are always people ready to devote themselves wholly to others and to the common good. But it is not this motive or personal devotion that is called in question; the issue here is ultimately one of disposing of a non-personal good, without having the right to do so. Man is merely the usufructuary, not the independent possessor and proprietor, of his body, life, and every other thing which the Creator has given him to use, and his use of them must conform to the ends of nature."¹

We may point out, in conclusion, that there is no parity between risking one's life in fighting an enemy or disease, and risking it by harmful experiments on oneself. Such harm as one may suffer in the former case is only indirectly voluntary and can therefore be justified on the principle of the Double Effect. The harm suffered in the latter case is directly willed as a means, and can therefore only be justified to the extent in which it is conducive and necessary to the good of the person's body as a whole.

L. L. McR.

¹ A.A.S., 1954, XLVI, pp. 593-4.

"SANATIO" AND MIXED MARRIAGE GUARANTEES

The law now is that the promises or guarantees given, when mixed religion or difference of worship are dispensed, apply only to future children, not to those already born. Does this rule apply also to the revalidation of such marriages by *sanatio*? (R.)

REPLY

S. Off., 16 January 1942; THE CLERGY REVIEW, 1942, XXII, p. 283: Utrum cautiones quae ad normam can. 1061 praestari debent de universa prole catholice tantum baptizanda et educanda comprehendant solummodo prolem nascituram, an etiam prolem ante matrimonii celebrationem forte iam natam? *Resp. Affirmative* ad primam partem; *Negative* ad secundam. Et ad mentem; mens autem haec est: quamvis per se, ad normam praefati canonis, cautiones non exigantur de prole forte iam nata ante matrimonii celebrationem, omnino monendos esse nupturientes de gravi obligatione iuris divini curandi catholicam educationem etiam dictae prolis forte iam natae.

Facultates Quinquennales (circa 1946), *Ex S.C. S. Officii* (Génicot, *Theol. Moralis* (1951), II, p. 697, ad 3): Sanandi in radice matrimonia attentata coram officiali civili vel ministro acatholico . . . dummodo consensus in utroque coniuge perseveret, isque legitime renovari non possit . . . quia pars acatholica ad renovandum coram Ecclesia matrimoniale consensum, aut ad cautiones praestandas, ad praescriptum C.I.C. can. 1061, §2, ullo modo induci nequeat; dummodo (1) moraliter certum sit partem acatholicam non esse impedituram baptismum et catholicam educationem universae prolis forte nasciturae; (2) pars catholica explicite promittat se, pro posse, curaturam esse baptismum et educationem catholicam universae prolis nasciturae, et (si casus ferat) etiam conversionem, baptismum, catholicam educationem prolis iam natae; (3) partes, ante attentatum matrimonium, sive privatim sive per publicum actum se non obstrinxerint ad educationem acatholicam prolis; (4) . . . (5) . . . (6) . . .

i. The reply of the Holy Office, 16 January 1942, reversed the fairly common opinion that "de universa prole" of canon 1061, §1, included the children already born.¹ It was a welcome reply, first, because parents could hardly give a guarantee, even with the best will in the world, about the religion of adult children already born; and secondly, because it made the grant of a valid dispensation more easy and secure on the part of Ordinaries possessing the faculty. Both the terms of the law and those of the episcopal quinquennial faculties relating to it have undergone frequent and somewhat baffling changes, which may be studied in a series of eleven extracts printed in this REVIEW,² and especially in the longer series given by Father Creusen in an excellent commentary on *S. Off.*, 16 January 1942.³

ii. The reply of the Holy Office, 15 January 1942, referred only to the grant of a dispensation for a marriage about to be contracted or revalidated in the ordinary way with the canonical form. It had no direct reference to the revalidation of a marriage by *sanatio*, a method which is always difficult to understand, and is not made easier by the variations in the terms used when the Holy Office grants the faculty to Ordinaries. These quinquennial faculties get published eventually in some periodical or other, but it is usually some time after their issue, and one can never be sure what is the current formula in any given diocese. The latest formula we have seen is that printed by Génicot and quoted above which differs in many particulars from its predecessors, particularly in regard to the point about *sanatio* we are discussing.⁴ It used to read "exceptis casibus: (1) in quo pars acatholica adversatur baptismo vel catholicae educationi prolis utriusque sexus natae vel nasciturae".⁵ Because this formula or something similar was used by Creusen in the commentary on *S. Off.*, 16 January 1942, he noted in n. 10 that the grant of a *sanatio*, to be valid, must conform to the text of the

¹ THE CLERGY REVIEW, 1942, XXII, p. 283; *Irish Ecclesiastical Record*, 1943, LXII, p. 272.

² 1948, XXIX, p. 122, to which may be added *S. Off.*, 27 January 1949 (private), in 1951, XXXV, p. 254.

³ *Periodica*, 1942, p. 176.

⁴ The wording is the same, though under a different numeral, as that printed in *Irish Ecclesiastical Record*, 1948 (first half-year), p. 375.

⁵ Beste, *Introductio* (1946), p. 998.

quinquennial faculties in current use, and that the decision of 16 January 1942 was not relevant. This opinion was, perhaps, a little severe, since it might be held that the 1942 reply established a principle which could be applied to a *sanatio* as well as to an ordinary dispensation. However, the more recent text of the quinquennial faculties has brought the grant of a *sanatio* in line with that of an ordinary dispensation in regard to children already born; and it would also appear that, during the period between the 1942 reply and the issue of an amended formula of quinquennial faculties, the grant of a *sanatio* with no guarantee about children already born is very likely valid from canon 15, since the point at issue was, during that period, very doubtful.

INIUNCTIS DE IURE INIUNGENDIS

What precisely is contained within the phrase *iniunctis de iure iniungendis*, in respect to the priest absolving in the confessional from a censure? (B.)

REPLY

Canon 2242, §3: Contumaciam desiisse dicendum est, cum reum vere delicti commissi poenituerit et simul ipse congruam satisfactionem pro damnis et scando dederit aut serio promiserit; iudicare autem utrum poenitentia vera sit, satisfactio congrua aut eiusdem promissio seria, necne, illius est a quo censurae absolutio petitur.

Canon 2248, §2: Absolutio denegari nequit cum primum delinquens a contumacia recesserit ad normam can. 2242, §3.

i. When absolution is given with the obligation of recourse to a superior, under pain of recurring the censure, as in canon 2254, the superior's mandate will make more explicit the content of the phrase. If given without obligation of recourse by a confessor who has the faculty, as many will have during a Holy Year for certain cases, or by a confessor who is acting within the terms of canon 2254, §3, the content of the phrase is usually analysed, following canon 2242, §3, under three headings:

(a) *A serious promise of making restitution.* This is required from the nature of things for crimes involving injustice to others, as for example usurping the goods of the Church,¹ exactly as it is required in absolving a sin of theft not punished by censure.

(b) *A serious promise to repair scandal given to others.* Again, this is no more than a natural obligation, applying equally to any grave scandal. Thus the head of a nursing home who has taught and encouraged subordinates to cause abortion (Canon 2350, §1) must undertake to do what is possible to make them understand the gravity of this crime.

(c) *The imposition of a salutary and fitting penance.* This is something in addition to the sacramental penance imposed when absolving from the sin to which the censure is attached, and will vary both according to the number and gravity of the crimes committed, and according to the capabilities of the penitent. There are no explicit instructions about it, and authors differ considerably in their suggestions: the daily recitation of the rosary for three months may be reckoned objectively and absolutely to be a grave and prolonged penance, and therefore adequate for grave crimes.²

It will be found that other more explicit determinations of the content of the phrase, as indicated for example in the Jubilee *Monita* of the Sacred Penitentiary,³ can either be reduced to one or other of the above three headings, or are to be considered as measures imposed for avoiding the occasion of sin.

VICARIOUS JURISDICTION OF SUPPLY PRIEST

A parish priest called away suddenly owing to the death of a relative appoints as his supply a priest from another diocese who is staying in the parish. Does this *locum tenens* possess faculties for confessions and marriages, or must he receive them from the local Ordinary? (E. R.)

¹ Canon 2346.

² Cf. Moriarty, *The Extraordinary Absolution from Censures*, p. 246.

³ 17 September 1949; THE CLERGY REVIEW, 1949, XXXII, p. 420.

REPLY

Canon 465, §4: . . . cum absentia ultra hebdomadam est duratura, parochus, praeter legitimam causam, habere debet Ordinarii scriptam licentiam et vicarium substitutum sui loco relinquare ab eodem Ordinario probandum. . . .

§5. Si parochus repentina et gravi de causa discedere atque ultra hebdomadam cogatur abesse, quamprimum per litteras Ordinarium commonefaciat, ei indicans causam discessus et sacerdotem supplentem, eiusque stet mandatis.

§6. Etiam pro tempore brevioris absentiae parochus debet fidelium necessitatibus providere, maxime si id peculiaria rerum adiuncta postulent.

Canon 474. Vicarius substitutus qui constituitur ad normam can. 465, §§4, 5, et can. 1923, §2, locum parochi tenet in omnibus quae ad curam animarum spectant, nisi Ordinarius loci vel parochus aliquid exceperint.

Code Commission, 14 July 1922, V, ad 4: Utrum vicarius seu sacerdos supplens de quo in cit. can. 465, §5, id possit (i.e. licite et valide assistere matrimonii) ante approbationem Ordinarii. *Resp.* Affirmative, quoadusque Ordinarius, cui significata fuerit designatio sacerdotis supplentis, aliter non statuerit.

i. If we assume that the parish priest expected to be away for more than a week and appointed the supply accordingly, there can be no doubt that he enjoys ordinary vicarious jurisdiction until such time as the Ordinary removes him. Thus Claeys-Bouuaert: "In casu repentinae absentiae, substitutus per solam parochi designationem obtinet illam iurisdictionem simul cum ceteris ad curam animarum facultatibus, usquedum per formalem Ordinarii decisionem removeatur."¹ It may be, as many think, unlawful to appoint in this way a priest from another diocese, and diocesan laws may be quite explicit on the matter, but the appointment is, on principles of the common law, valid. In any case, it is open to the Ordinary on being informed to set the appointment aside and send someone else as a supply priest.

¹ *Jus Pontificium*, 1937, p. 80. Cf. also Fansani, *De Iure Parochorum*, §263, B, 4 (probabiliter); Bouscaren-Ellis, *Canon Law*, p. 211; *Collationes Brugenses*, 1923, p. 409.

ii. If the supply priest is appointed by the parish priest for less than a week, according to the terms of canon 465, §6, he is certainly not the equivalent of "vicarius substitutus", and therefore does not obtain ordinary jurisdiction by virtue of his appointment. He must get it by delegation from the Ordinary as in canon 874, §1.¹

iii. The Ordinary's approbation of the appointment of a supply is clearly necessary for its validity in the normal absences dealt with in §4 of canon 465, a conclusion which is supported, as regards assistance at marriage, by the *Code Commission*, 14 July 1922, V, ad 2.

In the emergency dealt with in §5 of the same canon it is evident that, for the two or three days elapsing between the parish priest's notification and the Ordinary's reply, the appointment is valid and lawful. It would seem, therefore, that the Ordinary's positive approbation is not strictly necessary for the validity of the appointment in the emergency of §5: the parish priest might inadvertently omit to send the notification, or it might never reach its destination.² If the parish priest expected to be away for less than a week, and appointed the supply accordingly, it might happen that his absence nevertheless becomes extended beyond a week. In our opinion the supply of §6 will then become that of §5 automatically, and will be subject to the law as explained in (i). The commentators are not very informative on some of these points, and it will be necessary to have recourse to canon 209 in doubtful cases of supplies who lack the confirmation of the Ordinary.

MASS IN AN AEROPLANE

Would a priest enjoying a portable altar indult, which included celebration in a ship, violate any grave law by celebrating Mass in an aeroplane? (B.)

¹ Fanfani, loc. cit. Bouscaren-Ellis, op. cit., p. 212.

² Cappello, *Periodica*, 1930, p. 5, n. 13.

REPLY

Canon 20: Si certa de re desit expressum praescriptum legis . . . norma sumenda est . . . a legibus latis in similibus; a generalibus iuris principiis cum aequitate canonica servatis. . . .

Canon 822, §3: Hoc privilegium (altaris portatilis) ita intelligendum est, ut secumferat facultatem ubique celebrandi, honesto tamen ac decenti loco et super petram sacram, non autem in mari.

i. The Code law on portable altars excludes their use at sea. It follows that, in principle, celebration of Mass at sea, to be lawful, requires an apostolic indult, or the inclusion of the faculty in the portable altar privilege. Hence, *a fortiori*, unless a priest has an indult for celebrating at sea, he cannot lawfully celebrate in an aeroplane. Whether the privilege of celebrating on ships can be stretched to include aeroplanes remains to be discussed. But the commentators, perhaps illogically, teach that no indult is required for celebrating at sea on liners which have a permanent oratory in which, very often, the Blessed Sacrament is reserved. They argue that the law of canon 822, §3, does not apply to these oratories on large ships, since there is normally no danger of accident or irreverence.¹ We agree with this interpretation. Very likely the point will be covered by the conditions attached to the erection of a ship's oratory, but at the moment even giant aeroplanes have not got the proportions of a liner, and the question concerning Mass in them is limited to priests who enjoy by indult the privilege of celebrating on a ship. This is possessed *ipso iure* by Cardinals (canon 239, §1, 8) and by bishops (canon 349, §1, 1): others must obtain the faculty from the Holy See, and usually Apostolic Delegates are able to concede it.

ii. There is no express prohibition against celebrating in aeroplanes. On the contrary, it was expressly permitted by papal indult, as long ago as 1936, on the voyage of the dirigible *Hindenburg* from Friederichshafen to New York,² and the cele-

¹ *Periodica*, 1945, p. 42; Coronata, *De Sacramentis*, I, §257; Cappello, *De Sacramentis*, §712.

² Bouscaren, *Digest*, II, p. 203.

brant, Father Schulte, O.M.I., is said to have been the first priest to celebrate in the air. Indults can, therefore, be obtained expressly for use in aeroplanes, since a large modern one is at least as safe as a dirigible airship.

If the indult for celebrating at sea contains no express mention of its use in aeroplanes, Coronata implies that, provided the conditions safeguarding reverence are verified, the practice is permitted, and we agree with this very reasonable interpretation. No doubt, in time, the indults will all deal with the situation. Those commentators who taught that the confessional faculty of canon 883 could be used in aeroplanes were justified,¹ and there seems no good reason why the rule of canon 20 (a legibus latis in similibus) should not be applied equally to the present topic.

GENUFLCTION AT "ADIUVA NOS DEUS"

When celebrating Low Mass on certain days of Lent, should the celebrant remain in genuflexion whilst reciting the whole versicle *Adiuva nos Deus*, etc.? (B.)

REPLY

Rubricae Generales, XVII, 1: In Missa privata Sacerdos genuflectit quando . . . in Quadragesima dicit in Tractu V. *Adiuva nos Deus*, etc. 3: In Missa sollempni . . . Ad versum vero *Adiuva nos Deus*, etc. . . . genuflectit usque ad finem.

Feria IV Cinerum: . . . quia pauperes facti sumus nimis. (Hic genuflectitur) V. *Adiuva nos Deus*. . . .

The correct practice, according to the obvious meaning of the rubrics, is to remain in genuflexion whilst the whole versicle is recited, and in a solemn Mass this is done whilst the versicle is being chanted. In Low Mass the observance of this rule would mean that the celebrant must know by heart these few words; if he has not memorized them, he must rise before the text is finished in order to read the words from the Missal, as De Herdt recommends: ". . . in missa privata ad verba . . .

¹ Cf. THE CLERGY REVIEW, 1941, XX, p. 552; 1948, XXX, p. 344.

*Adiuva nos . . . genuflectere tantum in initio, et statim surgere, ut lectionem commode prosequi possit.*¹ De Herdt is the only commentator we have found who advert to the difficulty. Some assume that the genuflexion will continue during the recital of the text,² whilst making no suggestion as to the procedure if the text is not known by heart. Rubricians generally, however, after describing the simple genuflexion in terms of touching the floor and rising immediately, include the *Adiuva nos* amongst the occasions on which this genuflexion should be made.³ This common teaching, which is also the usual practice, should be followed, even though it is, perhaps, not according to the strict letter of the rubric.

"ALLELUIA" IN VOTIVE MASSES

Certain Masses outside Paschal time have *Alleluia* concluding Introit, Offertory and Communion, presumably because of the prominence of the feast, as on Corpus Christi. Should these *Alleluias* be omitted when the Mass is Votive outside Paschal time? *S.R.C.*, n. 3764, X, seems to direct their retention. (W.)

REPLY

The reply given by *S.R.C.* in n. 3764, X, deciding this point for the Mass *Miserebitur* (now changed) of the Sacred Heart, was corrected when the Index came to be printed: *affirmative* must be read for *negative*. The *Alleluia* at the Introit, Offertory and Communion should be omitted at Votive Masses outside Paschal time. More recent Missals indicate this ruling. Thus the Votive Mass of the Blessed Sacrament permitted on Feria V indicates that *Alleluia* is said at these places only during Paschal time. The Mass *Cogitationes* of the Sacred Heart gives for use during Paschal time a special text in these places, omitting *Alleluia*. Moreover the general principle is reaffirmed for all

¹ *Sacrae Liturgiae Praxis*, I, §116.

² *Collationes Brugenses*, 1939, p. 51; *l'Ami du Clergé*, 1922, p. 384.

³ Crogart, *Caeremoniale*, II, p. 5; O'Connell, *The Celebration of Mass*, II, p. 25.

Votive Masses in a reply given to the Friars Minor, 9 May 1941: "Utrum norma a S. Rituum Congregationi in Decreto n. 3764 Linciensi sub die 6 Februarii . . . ad omnes Missas votivas, de respectivis Missis festivis desumptas, applicanda sit, ita ut *Alleluia* ratione festivitatis in istis Missis ad Introitum vel Offertorium vel Communionem additum, in Missis votivas extra tempus Paschale omitti debet. Resp. . . . *affirmative.*"¹ The rule is limited to the three texts mentioned, and does not apply to the Gradual *Alleluia* outside Paschal time.

ROSARY ENCYCLICAL, 15 SEPTEMBER 1951

Some popular English translations make the Holy Father say that the original of the rosary is more human than divine. What is the original Latin phrase? (G.)

REPLY

Ingruentium malorum, 15 September 1951; *A.A.S.*, 1951, XLIII, p. 579: Nobis enim probe perspecta est huiusmodi precatonis efficacitas atque vis ad maternam Virginis opem impetrandam. Quam quidem, etsi non uno orandi modo demereri licet, Mariali tamen Rosario, prout eius origo caelestis potius quam humana eiusdemque ratio vehementer commendat, optime id fieri uberrimeque arbitramur.

The erroneous English version is doubtless due to the same error in Italian of some editions of *l'Osservatore Romano*, where the Italian version reads "piu umana che divina". The French translation in *Documentation Catholique*, 1951, col. 1234, is correct: "plus divine qu'humaine". The papal reference is to the tradition recorded in the Breviary, lectio iv, 7 October: "... sanctus Dominicus . . . auxilium beatae Virginis . . . enixis precibus imploravit. A qua (ut memoriae proditum est) cum monitis esset, ut Rosarium populis praedicaret. . . ."

E. J. M.²

¹ *Ephemerides Liturgicae*, 1941 (*Ius et Praxis*), p. 16.

² The late Canon Mahoney's file, which his executors kindly placed at our disposal, was found to contain a number of "Questions and Answers" ready for press. They will be published as opportunity offers.—EDITOR.

BOOK REVIEWS

The Perennial Order. By Martin Versfeld. Pp. 247. (Society of St Paul, London, 1953. Price 18s.)

THE author of this work is a convert to the Catholic Faith. The dust-cover of the book informs us that he "thought his way into the Church shortly after his marriage when he was already over thirty". He is now about forty-six years of age and is the senior lecturer in Philosophy in the University of Cape Town.

Given this last qualification it is hardly surprising that his book deals in a very philosophical manner with his theme. That theme is difficult to describe exactly. But it may be said to include both an exposition of the rational foundations of the Catholic Faith and a sustained defence of its existential, historical, and incarnational character. Lest that should give the impression that it is simply another book of apologetics in which there is the usual uninspired exposition of proofs and refutation of adversaries, I hasten to say that it bears throughout the stamp of a vigorous, alert, deep and well-stocked mind able to express with clarity and to make available to others reflections that must have cost much time and effort. A glance at the contents might give the impression that too much had been attempted.

The first section is on Metaphysics—in fact, the whole book is penetrated by metaphysical reflection. There are sections on the Philosophy of Science, on Morals—where, incidentally, Logical Positivism is given short but excellent attention in its self-contradictory attitude towards value judgements. There are sections on the Philosophy of History and concluding sections on art and culture. No section is out of place and none is superficially treated. It is indeed difficult to decide which section is best accomplished—we are inclined to think the first; and the book one can with full confidence recommend.

In a book in which so much of Thomist thought is compressed it is very refreshing to find such a personal grasp of the main aspects. The author is at home with such thinkers as Whitehead and Bergson, and can make good use of the more constructive elements in their thought. In fact one of his assertions is that in its broad general outlines there is much less inconsistency in philosophical thought than the sceptic is inclined to see.

Many of the author's statements should provide matter for fruitful discussion. On page 19 he says "The starting point of philosophy

is not the 'I' of the *cogito, ergo sum* but the *esse aliquid* of the *scio aliquid esse*. The point of departure of philosophy is the proposition 'there is something.' However, it seems that the starting point should include the *scio*, the "I know". And the author indeed would seem to agree with this when later he lays so much stress on freedom and on the distinction between acts and events which cannot be realized without an appeal to internal experience. Indeed it is hard to see what significance the objective element, the *esse aliquid*, can have without the relationship to the *subject* and the subject's to it. On page 112 where he is emphasizing that *to be experienced* is something more than *to happen*, he says: "It (to be experienced) is to be brought into relation with a *subject* and consequently to receive a new dimension, the dimension of meaning." One is inclined to ask: can Being itself receive a meaning unless it be brought into relationship with a subject? Is it anything more than a word if it does not receive a meaning from within by the subject who knows what it is to be? The same line of thought occurs when he says, in his criticism of Collingwood (p. 174): "What thought demands is being, and its proper act is not self-knowledge, but knowledge of Being." Yet the idea occurs that where you have Being fully perfect and thought fully realized you have the Thought that thinks Itself—which is the Aristotelian definition of God; and from that it seems to follow that the initial act of mind as mind is self-reflection and that the essence of Being is self-reflection, and that a thing has Being only in so far as that is to some extent verified in it; only in so far, that is, as it is either subject or related to a subject.

But this is not to express any essential disagreement: it is simply to raise the kind of problem that spontaneously occurs as one reads the book. Among its merits is that it does make one see problems and seek answers. It can be recommended alike to those who are beginning philosophy and those who seek a deepening of their own ideas—but it will rightly demand effort from both.

The Society of St Paul who published the book are to be complimented on what we believe to be their first publication in England.

R. M.

The Training of Converts. Proceedings of the Fordham University Conference of Mission Specialists. Edited by J. Franklin Ewing, S.J. Pp. 165. (Fordham University Press. \$2; in lots of ten or more \$1.50.)

THE converts with whom this Conference deals are converts from paganism in the foreign missions. Seven sessions are recorded cover-

ing the catechumenate, the body of doctrine and practices to be taught, training of catechists, teaching instruments for training converts, post-baptismal training practices and a concluding address by Bishop Fulton J. Sheen.

At each session a paper was read followed by comments from two persons who had read the paper beforehand, and a general discussion by missionaries (priests, Brothers and Sisters) who had all experience of foreign missions. Other interested persons were allowed to be present but did not take part in the discussions. This arrangement of the Conference gives a particular value to the proceedings which are recorded here. The papers and discussions are printed in full.

The book is primarily of interest to foreign missionaries but it can also give food for thought to anybody who is engaged in teaching the Faith. Father Anthony Coolen, W.F., read an exceptionally interesting paper on the body and doctrine of practices to be taught. He was concerned mainly with the Bantu of Central Africa. The catechism was found to be far too abstract for them. Father Coolen describes a method of teaching in which Bible history and catechism are mingled, which comes close to the newer methods now being tried in our schools here. It is not only the Central African who wants the concrete as opposed to the abstract.

There was a lively discussion after one paper on the subject of how best foreign mission funds could be spent. Do hospitals, schools and other institutions swallow up money and staff which could be better employed in direct work for conversions? The Indian Bishop Raymond strongly defended the present system. If it were not for the influence exercised on the pagan milieu by the hospitals and schools the Church would not be able to carry on her work at all. It is a perennial problem and it is useful to have here a discussion by recognized experts.

Bishop Fulton Sheen's concluding address neatly draws the parallel between instruction of converts in the missions and instruction of converts at home. But I wonder if he is right in citing St Paul on the Areopagus in support of his plea for starting instruction on the common ground one has with the enquirer. I do not question the method—but only query whether it worked for St Paul. Certainly in Athens St Paul failed and there is no trace of a similar approach in any other part of his work. After that it was simply "We preach Christ crucified . . . to the Greeks foolishness. . . ."

D.

The Way to Happiness. By Fulton J. Sheen, Ph.D., D.D. Pp. 223.
(Browne & Nolan Ltd. 15s.)

BEFORE picking up a new book by Bishop Sheen, it is as well to pause for a moment to consider the sort of book it is going to be. I say this, because he is a man who has had a fine academic career, and is known not only in America, but also in England and on the Continent for his capability in the intellectual field. Bearing this in mind, and the fact that some of his earlier books were more inclined to be learned, we should reflect that now he has found for himself a place which is perhaps unique in the world of today.

Instead of using his keen understanding to penetrate the elusive details of theology or philosophy, Bishop Sheen has found his apostolate to be the interpretation of these deep thoughts into the language of everyday life, away from the "schools". He has literally taken the textbooks, which the student in college or seminary wades laboriously through, and translated them into wireless and television catch-phrases.

He has done something after the style of "mathematics for the million", and the success of his venture can be gauged by the vast audience he holds in America when he appears on T.V., and the huge sale for his already gigantic list of best sellers . . . the terminology is that of the advertising world, but it suits the large scale on which Bishop Sheen works.

Now, this technique may well prove unpalatable to the scholar, who may not find that the books are in his line of country at all, and may feel that the Bishop is not doing himself justice. Hence the warning to remember what sort of a book it is going to be. It is the philosophy of life, leading to theology, through the very simple and at the same time profound, thought-packed chapters, which were presumably the basis for his T.V. series. As such, they strike home, induce thought, are alive, give vivid illustrations, and, beginning from some commonly accepted principle, drive home eventually to God and Christianity.

This is a tremendous achievement. But the book is as much for the person without faith as for the Catholic. It has a technique which might not work in this country, but one which should be studied nevertheless, because in some way or other it is necessary for us to get our teaching across to the people as Bishop Fulton Sheen so clearly manages to do. But in order to do this, we cannot simply take his words and mannerisms, though we should perhaps be more ready to use other parts of his method, duly clothed for the reception of our own particular public.

In this book, the chapter headings vary from Happiness to

Work, Love to Children, to Youth, Fellowship, Motherhood, and Man himself. The illustrations are apt, the style lively. The jargon of modern psychology comes in frequently. Really, as in every case, the same old things are being said, but Bishop Sheen has the merit that he can say them in a different way, with force, and with that indefinable air which springs from a deep love of God.

The Book of the Poor in Spirit. By a Friend of God. Translated with an introduction by C. F. Kelley. Pp. 288. (Longmans. Library edition, 21s.; Pocket edition, 8s. 6d.)

This book belongs to the Rhineland period of the fourteenth century, when spiritual writing was flourishing in that area. In his clear and interesting introduction, the translator discusses the possible identity of the "Friend of God", as the unknown writer calls himself. Until the latter part of the nineteenth century it was generally held that this pseudonym covered the identity of Johann Tauler, but that theory is no longer held. We are left now to the conclusion that he was probably a Dominican, but we cannot get beyond that.

The introduction also gives a good outline of the rise of this school of mysticism in the Rhineland, which was largely a part of the world influenced by the Franciscans and Dominicans. It was about here that there sprang up the fairly heavy work of Tauler, the teaching of Eckhart and Nicholas von Strassburg, the beauty of Henry Suso.

These men were concerned with God, even to the exclusion of the world and the world's affairs. Such a person is centred upon seeing the Unseen and therefore "viewing God in all things and all things in God, he lives in a world of parables full of spiritual meaning". The concern of these men was so intensely focussed upon God that they did not always escape the criticism of their less spiritually minded fellows, and there were, indeed, some excesses. But they wished always to base themselves firmly on true theology and had no desire or cause to depart from the lines of St Thomas or St Albert.

It is a joy to have this new translation of *The Book of the Poor in Spirit*, because it is not sufficiently known, nor has it been widely available in England. Those who have known it and come to appreciate what it contains declare that it is one of the most sustained spiritual classics. And they go further, by saying that it gives a good summary of all the teaching of the Rhineland school of German spirituality.

The reading is not easy. Though the translation is good, the style can prove heavy going. And what the author has to offer is not a disguised way of the Cross, but a very real and naked one. The way

is hard and dark, and the images used are those favourite ones of self-knowledge and self-stripping. The book is divided into four sections, the nature of spiritual poverty, God's work and man's co-operation, the way a man attains to a perfect life, and how to live a contemplative life. Towards the end there are some fine chapters on suffering which will be met with, and how to bear it, so coming to true peace of heart.

There is no doubt that this is a compelling book, written for love, and therefore with great power. But it is not a work to be taken up lightly. It should be read slowly and widely. If this is done, the benefit will be deep and lasting.

The translation and introduction are both excellent.

Science and Sanctity. The Life of the Spirit, February 1955. (Blackfriars. 1s. 6d.)

THIS issue of the Dominican spiritual periodical represents a collection of papers read at last year's summer school held by the Life of the Spirit at Spode House. The subject matter was Science and Sanctity, which is very necessary study in these days which are coming to be known as an "atomic" or "thermo-nuclear" age. With scientific progress going so fast, we need to balance modern issues and to see the integration of theology and science. Of the papers, Donal Nicholl has a fascinating article on Symbols and the Scientist, and I enjoyed E. F. Caldin's clear thinking and exposition in The Scientist's Approach to Faith. The publication of these papers should help to increase support for this excellent annual conference.

Obedient Men. By Denis Meadows. Pp. 308. (Longmans, Green & Co. 12s. 6d.)

A BOOK which can claim to be the author's true account of life in the Society of Jesus should have a ready public. But, if they are looking for scandal and bitterness, they will not find it in this straightforward and friendly record of ten years from postulancy through Philosophy to the period of teaching in a Jesuit school. Mr Meadows was accepted into the Society in the days before the First World War, when the life of a Jesuit began at Roehampton. When he left, that war was in full swing, and he changed from his clerical collar, which he had worn as a "scholastic", into the uniform of a volunteer.

In the short preface, the author says that his reason for writing is the flow of biased and bitter tales which have been published, and which he personally feels able to counter with his own simple, and therefore convincing, story. Though the times have changed, and

some of the localities are no longer used for the same purpose as when he was in England, the main part of the account should give a good impression of the atmosphere at Roehampton, Stonyhurst and Wimbledon.

The reactions are inevitably personal, but the over-all impression is that he is trying to give a scrupulously fair exposition of a way of life which has always been shrouded with mystery for the general public, especially outside the Church. This shows that there is really no mystery, but only a strong discipline, a way of living which is hard from the viewpoint of material comfort, and a tradition of study which is exacting . . . all this being done for one purpose, *Ad Majorem Dei Gloriam*.

Without daring to say how accurate the details of the picture may be, it is at least true that a great many cobwebby ideas are cleared away, leaving an added lustre which will, please God, attract more recruits to the ranks of the Society of Jesus.

Points for the Meditations and Contemplations of St Ignatius of Loyola. By Franz von Hummelauer, S.J. Translated by V. J. Hommel, S.J. Second Revised Edition by H. Roper, S.J. Pp. 443. (The Newman Press. \$4.50.)

This new edition of Father Hummelauer's *Meditations* is a joy to pick up, because it is so well produced, in fine print. This will perhaps offset the high price, as it is a book to be bought and kept for a lifetime. There are few, if any, who have bettered the points or set them out more clearly than this great scholar. Here, then, is a handbook to the *Spiritual Exercises*, equally useful for the prayer of an individual soul, or for the material upon which a retreat-giver can build his own meditations. It can be kept then as a veritable mine of information and spiritual food. And the new edition has the advantage over the others of using a new translation of the *Exercises*.

Meditations for Priests, Seminarians and Religious. Compiled by Rev. Dominic Phillips, C.M. Pp. 330. (Clonmore & Reynolds. 25s.)

As Father Phillips is setting out to deal with the meditation of all sorts of "grades" of person, he begins with a useful section for those who are at the threshold of prayer for the first time. This seems a good new idea, as the exposition of how to meditate is not always grasped by a new arrival in a seminary, if he has never done anything much of that sort before. It is easy for him to be frightened off the whole prayer life. But both the exhortation from St Pius X with which he opens and the careful and systematic outline of prayer-method should be of great assistance.

The book itself, after the opening, is arranged according to the seasons: Advent, Christmas, Lent, and so on. For each Friday there is a special meditation on the Passion, and for each Saturday one on our Lady. At the end, there is another section covering the main feasts of the year, so that the diet can be varied.

We Are Men. By John M. Todd. Pp. 194. (Sheed & Ward. 7s. 6d.) THERE is nothing like being frank. The author is disarmingly so, when he says that the book is experimental. And he certainly has set himself a wide field in which to experiment, for he covers nearly every walk of life: fathers, mothers, children, workers, intellectuals, priests, monks and virgins. There is too much here, and for that reason it is an uneven book. The second point is that it has been published at a time when people have been reading de la Bedoyere's recent book on the same subject. A comparison is bound to be made, and the one now under review cannot come off very well in the long run. It is not that this book is useless. There are many good points well made, and the idea at the back, that of the laity taking a fuller part in the life and work of the Church, is admirable. It is also a matter which is very much in people's minds today. It is to be hoped then that what has been written here will have the effect of stimulating thought, and even more important, action.

Cold War in Hell. By Harry Blamires. Pp. 198. (Longmans, Green & Co. 10s. 6d.)

As might be guessed from the title, this is a book about Hell, or to be more accurate, it is a novel about the author's idea of Hell. This latter point is important, because anyone reading of the author's adventures there will find that he is not immersed in "hell fire". Perhaps this conception is thought to be "outmoded". At any rate, the hell is a very modern one, in which the main horror is the utter dreariness, with continued work, entertainment on the holiday-camp scale, and a lack of any real joy or hope.

The novel is very readable. The situations are vivid. But the people tend to be wooden and unreal. Even the devils do not really come to life. C. S. Lewis in his novels and in the *Screwtape Letters* gave a more convincing atmosphere, and to read this novel is inevitably to have a vague consciousness of the Lewis one has read before, feeling that he tackled the matter better. Whether there is anything to be gained by giving the public this picture of Hell it is hard to say. But perhaps anything which will make them more aware that there is such a place is a good thing in itself.

M. H.

What Catholics Believe. By Josef Pieper and Heinz Raskop. Pp. xii + 144. (Burns Oates. 9s. 6d.)

THERE is no end to the number of simple expositions of the faith. No one indeed would wish it otherwise. Certainly, priests are glad that such popular books abound; it helps them to meet the varying needs they come across in their pastoral work. Each of these many productions has its peculiar merits, but, in general, they are all much of a muchness. Occasionally, however, one appears that is marked out from the ordinary run by certain exceptional qualities. A good instance of this was Mr Sheed's *A Map of Life*, which is still most highly valued. Although it is quite different in its approach and its character, *What Catholics Believe* can be considered another example of the same occurrence: a noteworthy achievement presented to us in modest guise.

The arrangement of the book is instructive, but quite straightforward. "The two distinguishing marks of Christian are his faith or belief and his life, and these two things belong together." Hence there is a first section on the faith of the Christian; this follows the Apostles' Creed. Then a second section considers the life of the Christian. This falls into two parts: his life with the Church through the sacraments and the liturgical year, and the Christian virtues. Some words on the fulfilment of faith and life in the eternal life of glory serve to draw together the two sections. Two chapters follow: one on Sacred Scripture and the other on Church history. The latter is a presentation of the Church as a historical institution. The work concludes with an index.

Throughout the exposition is brief and clear. What makes it particularly notable? Any reader will at once perceive that there is something different about the book; there is a difference of atmosphere about it. It is difficult to express this particular character. It can perhaps be put into words by saying that the value of the book lies in the quality of its tone. Its utterances have a richness and resonance not usually found in such writings. It does not over-explain; it is not littered with those brittle explanations that are so defective in their glib inadequacy. Its brevity and simplicity have not destroyed the profundity of Christ's truth. The sense of depth and mystery remains. Take the opening words on the faith of the Christian:

Christian faith is no mere matter of inner thoughts and feelings. It is an encounter with the reality of the Blessed Trinity. God, three persons in one nature (the Triune God), has been revealed to man by Jesus Christ, and the Christian faith is man's response to this revelation. So the first thing to be said about

Christian faith is that in it the Christian touches upon a new reality which would otherwise remain unknown and closed to him. (P. 3.)

Quite simple, yet how often would a brief account of faith contain such a fullness of truth. This level is maintained right through the work. Certain touches may be remarked as significant. The section on God begins with the divine incomprehensibility. The book ends with a paragraph on the expectation of Our Lord's Second Coming. Quotations from the Fathers are used to illustrate some points. In brief, the book gives the fruit of personal reflection. It is not a mere repetition. It breathes freshness and sincerity. There is not an irritating slickness, but a deep sense of the Christian mystery. As a simple exposition, its appeal will not be universal, but those readers who like to ponder will value it highly.

Patrology. Vol. II. The ante-Nicene literature after Irenaeus. Pp. xii + 450. (Spectrum Publishers, Utrecht. No price stated.)

THOUGH it is less clearly marked than the biblical revival, there is undoubtedly at the present time a renewal of interest in the writings of the Fathers. This is perhaps too cold a statement; it would be truer to say that there is a need and an urge in thinking Christians today to return to their patristic heritage, and they welcome its riches as a parched soil welcomes rain. For most, however, an attractive introduction to this early Christian literature is an indispensable necessity. Fortunately, the need is being met in English with remarkable success by Dr Quasten in this present work. When the first volume appeared, it received high and universal praise; it was deservedly acclaimed as an outstanding and valuable achievement. All the features and qualities that were noted in the first¹ are possessed again in equal measure by this second part. The ordinary student will find the exposition clear and pleasantly readable. There are generous and well-chosen extracts from the authors themselves to introduce him gently to their writings. He can rest assured that the information is accurate and up-to-date. The scholar as well as the student will be aided by the immense bibliographies. These are beautifully disposed, so that they are easy to use, yet do not get in the way of the less learned reader. The indexes to the volume are as full as could be desired; and it may be added that the printing and binding are of excellent quality and taste. Crusty indeed the reviewer who could restrain his enthusiasm for this book.

¹ See THE CLERGY REVIEW, XXXVI (1951), pp. 139-40.

The section on Irenaeus closed the first volume. In this volume, the author completes his survey of the ante-Nicene literature. The opening chapter concerns the Alexandrians. Here one is drawn especially to the sixty-three pages devoted to Origen. The sympathetic approach of Dr Quasten allows the reader to feel the attractive personality of that great writer, "one of the most original thinkers the world has ever seen". Is it perhaps given to our age to understand and appreciate once more the character and achievement of this great and loyal Christian? In turning these pages, we mourn the wreckage of his works, while admiring the scholarship that has gathered together all the relevant details. The papyri found in 1941 at Tura near Cairo are mentioned, and an analysis with an extract is given of the important *Discussion with Heraclides* that was among the discoveries. In the exposition of Origen's theology, the defects are clearly stated, but there is a positive appreciation of his thought. His mysticism receives a separate section; it is good to see attention called to this important aspect of his teaching, neglected until recently.

There is no room here to do more than mention the second chapter on the writers of Asia Minor, Syria and Palestine and the third chapter on the Romans. The bibliography under Minucius Felix reaches the notable length of almost four pages. This brings us to the chapter on the Africans, and to the many pages allotted to Tertullian. This fiery writer does not evoke the same sympathy as Origen, but he fascinates by his brilliance and his terse and often caustic utterance. In this part of the book, the careful scholarship of Dr Quasten is particularly apparent. The account of the textual tradition of the writings, the analysis of the meaning of "prescription", and the remarks on Tertullian's penitential teaching, taken in conjunction with those under Callistus, are worthy of special note. The author passes next to Cyprian, "a personality totally different from Tertullian", but entirely dependent on him as a theologian. He holds the view that *De ecclesiae unitate* was written principally because of the schism of Novatian, and Father Bévenot's conclusions on the text of the fourth chapter of this treatise are accepted. The chapter finishes with sections on Arnobius of Sicca and Lactantius, and the volume is brought to a conclusion with a few pages on two other writers of the West, namely Victorinus of Pettau and Reticius of Autun, followed by the indexes.

A characteristic of this work is the absence of pedantry. In its comments and emphases, there is evident a desire to open up the wealth of the patristic writings to as many as possible, and the erudition, first-rate as it is, subserves that end. It constitutes thus an em-

bodiment of the spirit that seeks the doctrinal and spiritual value of this venerable literature, and it will help others to recover their inheritance. May the subsequent volumes soon appear to carry on this apostolic task.

The Cause of Being : The Philosophy of Creation in St Thomas. By James F. Anderson. Pp. vii + 172. (B. Herder Book Co. 25s.)

TO READ many an apologist or theologian on evolution is to be confronted painfully with the lack of a true and precise notion of creation. Few ideas have been so clumsily handled by their promoters as the idea of creation, and the reception given to some of its versions by modern thinkers is not altogether surprising. Apart from its relevance to the question of evolution, the Thomistic philosophy of creation deserves to be more widely known for its own intrinsic truth and value. There is the brilliant, stimulating and characteristic *L'idée de création et ses retentissements en philosophie* of Father Sertillanges, published in 1945; but nothing adequate is to be found in English. The publication of this recent book raised the hope that at last there would be good exposition available of the metaphysics of this subject. This expectation has remained unfulfilled.

On opening the book, the scheme of contents proved promising. Two chapters on creative causality, two on the problem of an eternal world, one on the creative ubiquity of God, and the last on creation and finality indicated a fairly adequate survey of the subject-matter. Abundant footnotes, principally references to St Thomas, gave assurance that the analysis was to be thorough. An index bespoke a methodical production. The disappointment came with the reading of the text.

Let it be said at once that the author's thought is sound. He seems, it is true, to have confused the two views on the relation of creation (p. 47). Further, his discussion on an eternal world remains ineffective, because he has failed to distinguish sufficiently the many different elements involved in this problem. But the first confusion is slight, and he has said much that is of value on the second point. The fault lies not in his thought, but in his expression of it, although indeed the two cannot be entirely separated. The book is a jungle of words. All the Scholastic jargon is there, or rather an uncouth English rendering of it. There is a love of the polysyllabic, and an inability to state a point in a straightforward manner. Here is an example:

But, you insist, if, on the supposition of infinite generations of men, the human reason cannot see how a collectively infinite number of immortal souls could not be in existence, then how can

it be known to be not impossible for God to have established an order precluding this absolutely inadmissible consequence? Reply: To see an impossible consequence flowing from some hypothesis, is to know that such a consequence is nothing; but to be unable to know how a no-thing which we conceive to follow from some hypothesis can in fact be avoided, does not necessarily render hypothesis itself inconceivable, but only the mode of its non-realization *in rerum natura* (p. 107).

In his exposition the author follows slavishly all the details of the Scholastic discussions. He seems unable to rise even for a moment above a maze of technicalities. His book will be unintelligible to all except those who are well-versed in the terminology, distinctions, and *problématique* of Scholasticism, and even they will find it necessary sometimes to retranslate into Latin in order to grasp the sense. He has erected a formidable barbed-wire barrier between the reader and the meaning of creation, and the impression is given that the author himself is caught spread-eagled in the middle of it. If a courageous reader reaches page 129, he will read with a wry smile:

The clarity demanded of metaphysical thinking is basically different from that required in other types of thinking. The peculiar character of metaphysical lucidity is a reflection of the paradoxical properties of its objects: their analogicity and their immanent or "concrete" transcendentality—notes intrinsic to every metaphysical object as such and proper only to such objects.

All will at least agree that the lucidity is of a peculiar character.

C. D.

Latin in Church: The History of its Pronunciation. By F. Brittain, Litt.D. Alcuin Club Tracts, XXVIII. Pp. 98.

(For the Alcuin Club. A. R. Mowbray & Co., new edition revised and enlarged, 1955. 8s. 6d.)

THE object of the book, according to its sub-title and the preface, is to trace the history of Latin pronunciation in post-Classical times. This is not borne out by the contents. It is not a scholarly work on Latin pronunciation, nor even a popular work based on the findings of scholarship. The body of the book consists of seventy-five pages. A miracle of condensation would be needed to deal adequately with the subject; instead of that, the style is rather diffuse and the method tends to be anecdotal.

The book is chiefly negative in character. The author has observed and deplores the spread of the Italian pronunciation of Latin among Anglicans. To counteract it he sets out to prove that this has

not always and everywhere been the one used in church. In this, of course, he is right. He produces evidence from Catholic authors that cradle Catholics before the Second Spring pronounced Latin their own way and that the Italian pronunciation was introduced by enthusiastic converts. But it is not objective history; he takes sides against those who abandoned Canterbury for Rome.

The preface states that "Latin, both ecclesiastical and secular, has normally been pronounced in each country (including England) on the same principles as the vernacular." This the author does not prove. Indeed, he could not prove it, as far as pre-Reformation times are concerned, since the fifteen hundred years between the establishment of the Roman Empire and the Reformation are covered in ten pages—and part of this space is devoted to the vagaries of modern clergymen and pageant-producers. The examples of regional pronunciation in the sixteenth century prove nothing for the preceding centuries. Granted there has always been a tendency to pronounce Latin like the vernacular; it is equally true that educational tradition and intercourse between the various countries must always have militated against this tendency. In these two respects there is no comparison between the era of the Schoolmen and that of the reformers.

Some of the material used has not been digested. The *Appendix Probi* does not show that variations of pronunciation existed (p. 16) but rather that Latin was not pronounced as spelt. It is not true that Italians do not pronounce intervocalic *s* as *s* (p. 29); only in the North is it pronounced *z*. To speak of the complexity and difficulty of Italian vowel-sounds (pp. 85–6) is ludicrous, when Italian has one of the simplest systems to be found among the better-known languages and the same sounds exist in English. Success in conforming to a common standard of pronunciation is confused with success in speaking with no trace of one's native accent. The fact that Cardinal Manning's Italian Latin had an English ring (p. 71) has no significance. Neither has the fact that a Catholic friend of the author (p. 42) failed to understand the Latin of French priests, nor that some priests do not like or do not use the Italian pronunciation (pp. 40–1). The author, however, wishes to show that not even among Catholics is pronunciation identical, therefore it is foolish for Anglicans to adopt their standard. He concludes by advocating a system of his own.

The book, however, is very readable. The anecdotes are interesting and the French broadsheet of 1582, printed for the first time, is of value. But the price is rather high for the size of the book and its worth.

G. M. D.

Calvary in China. By Rev. Robert W. Greene, M.M. Pp. 206. (Burns Oates, 16s.)

AMERICA's pride in her Maryknoll Missionaries is amply vindicated by such accounts of their heroism as *Calvary in China*, the story—humbly told by himself—of Father Greene's sufferings at the hands of the Communists and his condemnation to death. In the end his life was spared and he was banished the country. Although his Chinese Calvary was not a hill of death, in many other ways he bears a striking resemblance to the Master he was serving. He was betrayed, forsaken by his friends, accused by false witnesses, brutally struck upon the face; and he had his Simon of Cyrene. When what appeared to be certain death was averted, he was surprised, even disappointed; and his one desire now is to go back to the Christians who await his return.

When once the devoted Sisters were sent away from Father Greene's Tung-an Mission and the Catholics forbidden to enter it, the compound became the chaplain's prison. Furtively he stole out from time to time for food and other necessities, every journey bringing affront and insult. After a pathetic struggle he succeeded in making some altar breads, so that he could continue to say Holy Mass, and he contrived to retain his Bible and a part of his breviary, but otherwise his existence became a total deprivation of life's simplest requirements. His enemies, convinced of his being an American spy, meant to bring about his execution—if he did not die under their torturing. Their most damning document at his trial was the Legion of Mary handbook, with its military-sounding phrases such as: "Terrible as an army in battle array" and "Mary gives to her Legion fullness of faith to conquer the world". "How can you explain that?" the Communists asked Father Greene: here was proof of his being the agent of some secret league of spies. These men had a venomous hatred for "Mary of the Legion" and a fear also, for she was obviously powerful. She proved at length sufficiently powerful, as Father Greene gladly records, to liberate him from his captors.

Heartbreaking though this story is, and repulsive as is its proof of twentieth-century cruelty on the part of supposedly civilized men, it yet has its compensating elements which make the book, despite its ugliness, a source of comfort. The Faith triumphs in the end, winning all decisive battles. The seeming failure of the Master is repeated over and over again in the story of His Church, but His victory is repeated likewise, for He alone can bring to His followers the strength, the courage, the loyalty and the love that inevitably overcome all enemies.

The Good News Told to Children. By Marcelle Auclair. Pp. 126. (Burns Oates. 5s.)

Marcelino. By Sanchez-Silva. Pp. 110. (Browne & Nolan, Dublin. 8s. 6d.)

Religion Stories for Home and School. Pp. xiii + 97. (Confraternity Publications, 508 Marshall St Paterson 3, New Jersey, U.S.A. \$75.)

Of these three publications the first is the most valuable in contents and the most attractive in format. Clear type and colourful illustrations (by Jacqueline Gaillard) give to the children—juniors—for whom the book is intended, every inducement for reading. Episodes from the Gospel are explained in a manner that children will readily understand, the lessons to be learned from the miracles and sayings of Our Lord being always applied to the life and outlook of the ordinary child.

Marcelino is the story of an abandoned baby adopted by a community of Franciscan friars. The great discovery of the boy's short life is a huge crucifix in a dusty, unfrequented garret; and his subsequent self-imposed task is to bring food and drink to the Man on the cross. It becomes his one absorbing interest—of which the friars know nothing—to be with his Friend to Whom he confides his paramount desire: "to see my mother and Yours as well". His longing is satisfied when at last the Lord takes the child into His arms, bidding him sleep; and thus (his growing-up was bringing a problem anyway) do the friars find that the child has gone off to his true home. The original Spanish edition of this story created a sensation, demanding a succession of new printings; and the English translation, by Angela Britton, retains the author's tenderly moving presentation. *Marcelino* will be a universal favourite among the children.

The *Religion Stories*—fifty of them—are with very few exceptions about the saints, and particularly those who most strongly attract the sympathies of children. The stories are grouped into eight grades, so that the book may be used for boys and girls in any part of the school; but the degree of difficulty—if the phrase is justified—is not easily discernible, with the result that teachers may readily adapt the book to any grade. The stories are well told, their object being to bring into prominence the chief virtue in a saint's life or to emphasize the importance of a Gospel episode.

L. T. H.

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